

Source

**From the Files of the Director
Please Return**

15 526
Black Report
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SECRET, Huplan

SOURCE OF BLACK REPORT # 20.

P. P. Report 16

Although Commandant Fraisse is the source of this report it was permissible to reveal his name in P. P. Report #16, as this account has already been published. It was not permitted, however, that he should be connected with the Jesuit order of which he is a Priest. The following comment is therefore secret:

COMMENT

Fraisse who belongs to the Jesuit order, affirmed that Dominicans and Jesuits were the first and most important in the underground. He insisted, as well as Guetet, (source of special black report no. 9) on the revolution in the spirits, which has come to full maturity in the Maquis. There is no doubt that this tendency is rapidly becoming a political force in France. If the principles for post-war order are outlined clearly enough by the victorious Anglo-Saxon powers so as to guarantee the pursuance of the aim above political divisions, then this tendency can be orderly progress. Otherwise it may bring a rapid left-wing concentration.

SECRETSOURCE OF SPECIAL BLACK REPORT NO. 19

Mr. Jean Peillard was Chief of the Administrative Services of the "Agence Francaise de Presse" (attached to the Governor General at Algiers) up to 1941. Having disagreed with certain policies, he was then shifted to another post. He is politically in a medium position between Petainists and De Gaullists.

SECRETSOURCE OF SPECIAL BLACK REPORT NO. 18

Mother Mary St. Luke, member of the Congregation of the Child Jesus, living at the "Casa Generalizia", 10 Via Boncompagni, Rome, is well known under her pen name, Augusta L. Francis. A well-informed Roman journalist, she was, up to the time of the war, correspondent for the "Catholic Times" in London, and has contributed articles from time to time to several American publications. She is an American by birth.

SECRETSOURCES OF SPECIAL BLACK REPORT NO. 19

The source of the Pope's reaction to criticism of the French Bishops is General Vaurier, Minister from Canada to the French Government. He is highly esteemed as a Catholic, both in his own country and abroad and was received in a private audience by the Pope soon after the liberation of Rome. The author was told about the interview when he delivered a message from the Jocists in Canada regarding the General's son. The General apparently condemned the Bishops for lack of intelligence and courage.

The source of the affirmation regarding the possible resignation of French Bishops is P. E. Viard, one of the leading French intellectuals of North Africa who, since 1928, has been Professor of Constitutional law at the Algiers University and more recently Dean of his Faculty. He is about forty-five years of age, married, with several children and has independent means. He decided for purely idealistic reasons, Christian and patriotic, to participate in the political struggle and run for election in the new French Government.

Viard says that the source of the affirmation was made by Francois de Monthon, Commissioner of Justice. This information was received by the author while in Algiers and was apparently not taken very seriously by him.

SECRETSOURCE OF SPECIAL BLACK REPORT NO. 18

The source of the information regarding the appointment and the Pope's reasons for making it is the Reverend Vosté, O. P., Secretary of the Biblical Commission. He is a close collaborator of Cardinal Tisserand and has been, for twenty years, an intimate friend of and author.

Reverend Vosté saw Bishop Yung Pin at a magnificent supper given in his honor in Rome. His formation regarding the Pope's reason for making the appointment came to him from a reliable source whose name was not given.

SECRETSpecial black report #15

The direct source of the material furnished in this report is known as Commandant Lemoine whose real name has not as yet been disclosed.

Other sources from whom Commandant Lemoine received some of his information were:

Georges Floret an ardent Catholic Actionist. He is a young man in his early thirties with a tendency toward impulsiveness, although he is considered to be honest and sincere. He is now in France.

Marcel Poinsonet, leader of the "Confederation Francaise des Travailleurs Chretiens" (French Christian Trade-unions)

Father Pierre Gagne, a Jesuit Priest, now staying in French uniform at the residence of Mr. Poid-de-bar (Villa Tanaris, Rue du Docteur Remy, Algiers). He has been for many years, professor of Theology at the Catholic University of Lyons and was close to Cardinal Gavlier, who is Chancellor of the University. He expects shortly to be sent on a government mission to France.

Commandant Frisak, who belongs to the Jesuit Order, and is one of the leaders of the MI, first resistance group of France, covering the Southeast.

SECRETSOURCE OF SPECIAL BLACK REPORT~~(SIA #12)~~

The source of the above is Herr von Kessel, "conseiller d'ambassade" of the Germany Embassy at the Holy See. He is a Prussian Junker, Lutheran, whose family lives in Silesia, near Prussia. He is evidently the energetic leader of the Embassy group: Von Braun, secretary of the Embassy (also Prussian Junker, Lutheran) is younger and his subordinate, and von Weizsacker, the Ambassador, seems to be a calm and nice gentleman, but not really a driving power. Von Kessel is a career diplomat, speaking French and English perfectly, and extremely intelligent and dynamic. He used to go regularly to Germany; his last mission was last Christmas. I won his confidence by stating our problem clearly: no peace can be built on destruction alone but Germany must have concrete hopes of a possible way to become a peaceful member of the family of nations. We want to stress this central idea in public opinion and now it is the central idea of the Pope, but the plan to organize the guarantee of a peaceful Germany must come from inside Germany. He then started outlining his ideas on which he has worked for a long time, and is elaborating in a book which is nearly finished. He has grave fears that if the least thing leaks out about his ideas, his family will immediately be slaughtered. At the end of the talk, it was clear that he is a member of a Junker organization which has, several times, tried to overthrow or kill

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- 2 -

~~(Source of Special Black
Report is) [redacted]~~

Hitler. He confided that the plans (exposed above) for a German Commonwealth were worked out in detail and would have been submitted to the Allies as soon as Hitler was killed. Happily, the group was able to destroy the documents before Stauffenberg and other members of the group were caught, tortured and killed. Von Braun seems to belong to the same group, but it is not known yet if von Weizsacker does.

The preparations for this series of talks have been very intricate. Father Obolensky, man of confidence of Cardinal Wisserand, studied in Berlin after leaving Russia in 1925. (His father, Prince Obolensky, former diplomat, received a visa through foreign diplomatic interventions). He could thus gradually cultivate friendship of von Braun. He then said there was an international Catholic Agency working now mainly in America with which he had contact. Von Braun showed great interest and said he wanted more contacts with Catholics and began to speak of his anti-Nazi convictions. Obolensky said: "Why don't you come over to the Allies?" Von Braun answered: "What do they offer me: unconditional surrender? I cannot forsake my fatherland on those conditions".

In a following talk, Obolensky said that one of the founders of the International Catholic Agency was in Rome. Von Braun asked: "Could you arrange a meeting for me to see this gentleman?" Obolensky said: "I will try". In a following talk (before the audience with the Pope) von Braun asked: "I hope you will succeed in making an appointment with"..... and gave exact name, status and name of agency. Thus

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- 3 -

(Source of Obolensky which
cannot be confirmed)

he evidently has good contacts who knew of my visits to the Vatican which had been very quiet before the audience with the Pope. (It was after the first signed article in "Il Quotidiano" however, so that it is possible that he may have guessed, by reading this article, that the work was the same as the agency described in general terms by Obolensky.)

The appointment was made for Sunday, at twelve in the morning, as there were no employees then. Arriving at Santo Martha House in the Vatican where foreign diplomats live, the police refused to let me in. Obolensky, who had a special paper was able to get through. (I did not want to ask for a special permit from the State Secretariate at this time). He made an appointment in St. Peter's and we went up to the dome where there were quiet spots where we could talk. Only von Kessel came; von Braun, coming later, could not be warned of the change in meeting place. Von Kessel is very desirous of having more talks and I have given him hope that I would find time next week. Obolensky saw von Braun yesterday and told him of our talk. The common impression of von Kessel and von Braun is that I raise sharp political questions and understand their answers, but that I am prejudiced because of my belief in the culpability of the German people, especially of the Junkers. Obolensky has the impression that von Weizsacker has followed this matter from the beginning. It is very clear to them that I am only a loader of W.O.

SECRET

~~Source of special black~~
~~report #1 & continued~~

COMMENT

talks confirm that even in the face of catastrophes, the German Junker class has not acquired the necessary attitude to be a peaceful element. The first conditions: to admit faults and give up exaggerated pride, have not been fulfilled.

It is also clear that pan-Germanism, the claim that biological similarities must make the basis of a state, is also not abandoned. The nationalistic aims, if not uprooted, are sure to stir up new wars. Even in this period of defeat, there are still threats of what will happen if the Allies do not fulfill German-made plans.

It becomes evident that the Germans must feel that the Allies are firmly determined to divide Germany, as a nation, into parts, so that ancient, non-nationalistic and non-militaristic tradition can be revived. As Germans are admittedly servile, they must feel the international authority is a decided master and that neither pan-Germanism nor Germany itself can ever be re-established. On condition that there is no German "bloc" in the center of Europe, German individuals can rest assured that the Allies will favor for them also decent living conditions and the opportunity to obtain personal happiness. They must learn, however, that they can never find true happiness under a strong German master. It must be admitted that the German people have not desired the brutal means Hitler and the Germanapo

- 56

SECRET

(Source of special black
report #14, continued)

use, but it cannot be overlooked that they have forgiven the means,
in their desire for nationalistic aim, and in nationalistic pride
as an ersatz for happiness. It is the German goal for unity, producing
a strength which inevitably brings aggression which must be uprooted.

November 26, 1944

SECRETSpecial black report #15

Source of material furnished in this report is Monsignor Shonhofer German editor of the mission press service "Fides" which belongs to the Congregation of "Propaganda Fidei". He has lived in Rome since 1952 and is one of the persons who, up until the end of 1942, made up to half-a-dozen trips a year to visit Bishops and bring their messages to Rome. A full report on the activities of Monsignor Shonhofer accompanied our special black report #10.

The Archbishop referred to in the secret memorandum herewith is Cardinal Bertram, Archbishop of Breslau. He is eighty-three years old and is the oldest Bishop from the standpoint of appointment of the German bishops. His fear of Communism has always led him to be less vigorous than other German Bishops in denouncing the Nazis.

SECRETSpecial black report #12Source and Information re.
Conditions Among Arabs in
Algiers

Father Marsil of the Congregation of African Missions of Cardinal Lavergerie (Peres Blancs), is the only Father left at the Residence for apostolate in the Casbah, Arab slum in Algiers. The four other Fathers are in the army.

Father Marsil speaks the language of the Arabs and has so gained the confidence by medical assistance and the help of religious Sisters, that he can enter the Arab homes and even the Moshee. His troops of scouts are now popular because the Mussulmen who are finally convinced he does not try to convert the boys to Catholicism. He gives moral and Practical education with excellent results.

November 25, 1944

SECRETSOURCES OF SPECIAL BLACK REPORT # 11

- a) Mainly clerical persons not only Monsignori, but Parish Priests and Church Assistants. The Superior of the Irish Community of Illemente (Fr. Dowdall) gave precise details about the communists in the vicinity of his church. He told of fervent Catholics who refused to sign the membership card and who came to report about the threats of communistic propaganda.
- b) Among the various informants was M.W. who receives clerical students from all over liberated Italy and interrogates them about conditions in their respective cities. M. W. spoke of specific cases in Siena and Cosenza.
- c-d) Stories were told by Parish Priests in Naples and Rome and also by various lay collaborators.

SECRETSource of Rome Report #45 (our black #10)

The source of this information is Monsignor Shonhoffer, German editor of the mission press service "Fides", which belongs to the congregation of "Propaganda Fidei". After three talks with Msgr. Shonhoffer, it is now possible to sketch the German situation.

Father Shonhoffer, in Rome since 1932, is one of the agents who, up to the end of 1942, went to Germany up to a half-a-dozen times a year, visited bishops and brought their messages to Rome. He has been arrested by the Gestapo once, but nothing was found on him. He is one of the most sincerely anti-Nazi Germans one can find. He says that formerly (up to 1936 and 1937) a majority of German bishops were inclined to take Nazi rule meekly so as to try to save some remnants of liberty. Cardinal Bertram is the most representative of these. (For details see regular reports #82, August 20, 1942; #87, October 29, 1942 and #99, December 14, 1942). Only a small number followed the collaborationist Bishop von Berning of Osnabrouck, who was much criticized by his colleagues for his political contacts (frequent stays at Goerings) and membership in the Prussian States Council. The leaders of opposition to Nazism are von Preysing (Berlin), Archbishops of Freiburg, Mainz, Eichstadt, Wurzburg. Bishop von Galen has been very courageous but has recently seemed to be backing out. Msgr. Shonhoffer attributes this to the house-arrest which hindered him greatly. Cardinal Faulhaber is generally courageous in his public speeches, but sometimes rather feeble in his Chapter meetings. Father Shonhoffer told stories how, on several occasions, he refused to take strong practical measures against Nazi interference in Church matters and next day everybody was surprised at his strongly worded discourse.

The German bishops once had a messenger ask the Pope (Pius XII) why he did not speak more openly against Nazism. The Pope answered: "it is up to you to do this for you know how far you can take the responsibility and consequences, while the Pope in Rome must always fear that his words will bring upon German Catholics sufferings which they are perhaps not able to bear."

The Pope is extremely well informed on the situation in Germany, says Father Shonhoffer. Not only are there several channels of Catholic information but also Protestants succeed in giving him information. He is prudent in having no personal talks with some of the informants, but everything is passed on to him. His opposition against Nazism is as decided as his affection for the German people. Father Shonhoffer told him a story of how Hitler, having received a collaborationist Catholic auxiliary bishop, had remarked to an S.S. chief: "we can use this man". (The comment came from S.S. to a Gestapo guard who told a priest, who told Father Shonhoffer). The Pope made one comment: "use; for what?" The tone was of profound contempt.

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- 2 -

(Source of Home Report #45)
(our Black #10 - continued)

The German clergy has a system of information on Nazi crimes which may prove very useful after the war. Msgr. Neuhausheler, head of the Cathedral Chapter, had an elaborate card system with records of the main Nazi injustices. His arrest was due to the discovery of this, as also the arrest of the head of the Berlin Chapter. It is very likely that copies of these cards will have been kept in a safe place.

Father Shonhoffer confirms that Cardinal Innitzer received a severe rebuke from the Pope after his action of collaborationism and that he is now very reserved and even sometimes sharp in opposition.

Father Shonhoffer is a Bavarian. His family lives in Starrenberg, near Munich.

SECRET

OFFICE OF STRATEGIC SERVICES

INTEROFFICE MEMO

TO: Lt. E. J. Putzell
 FROM: Ferdinand L. Mayer
 SUBJECT: Attached report

DATE: November 6, 1944

15,528A
Black Reports

With reference to paragraph one of the attached memorandum to General Donovan from Mr. Hughes, on further consideration and discussion between the New York office and myself it has been thought wiser not to do any regular dissemination of special black report No. 7. Copies, therefore, will not be forwarded to the Reporting Board.

F.L.M.

Noted
 Prepare this for Pass

SECRET

OFFICE OF STRATEGIC SERVICES
 SECRETARIAT 630 FIFTH AVENUE
 NEW YORK, N. Y.

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 1944 NOV 6 AM 10 22

15,528
Black Report
SECRET

MEMORANDUM

OSS

November 4, 1944.

To: Lieut. Edwin J. Putzell
 From: John C. Hughes

We spoke, in Washington, about the Black memorandum on which the General had written an endorsement. I am returning the original herewith for your confidential records.

I enclose, likewise, a formal memorandum dealing, actually, with the same subject, addressed to the General, and destined for Special Funds after he has endorsed it.

In case the General asks, you may say that we are in touch with Rodrigo, and both Wilson and this office will explain to him all the details, according to the General's suggestion.

JCH
 J. C. H.

*OK'd by
 Gen. D +
 sent to
 Special
 Funds
 11/6*

NOT TO BE ACCESSIONED

LAS

*OK
This is very clear
This report shows in
detail to whom
Crisp and the
managements but by
hand with a report for a memorandum
from the
for*

OFFICE OF STRATEGIC SERVICES
330 FIFTH AVENUE
NEW YORK, N. Y.

SECRET

October 31, 1944.

To: Mr. John S. [unclear]
From: Frederic R. Dolbeare

Defee, (now called Black), left here about August 1st and arrived in Lisbon ten days later, word having been sent in advance to Argus, who came over to Lisbon to meet him.

Defee already had a representative there, but he has now engaged a new man who has begun to send in reports. We are not prepared to evaluate this service but would draw attention to one report received here late in September and forwarded to Berlin under date of September 28 as "P. P. Report" No. 6. The substance of the report was that the Portuguese Government was preparing an expeditionary corps to be sent to Timor to occupy the Portuguese zone when the Japs abandoned it. He added that the Portuguese Government would avoid a declaration of war on account of their inability to defend Macao. The expeditionary corps would establish headquarters in Mozambique. Recent reports from Lisbon seem now to attest the accuracy of the foregoing. Defee sent us, also from Lisbon, a report of an interview with Dino Grandi and his conclusions on Salazar and conclusions on the present situation in Portugal.

Defee arrived in Algiers at the end of August, from which point he sent us several memoranda dealing with the Catholic representation in the French Provisional Government there and probable attitude that would be taken toward certain of the French Collaborationist Bishops. He established a working arrangement with two or three of his friends there who could deliver certain material to Matthews through a cut-out.

On September 5th, he arrived in Naples and was taken on to Rome, where he met Ricca and Glavin. He established himself with his Dominican colleagues in Rome.

SECRET

- 2 -

Previous to his arrival, Hugh Wilson had spoken with Glavin and Rodrigo to impress on them the importance of this opportunity and to ask for their cooperation in dealings with Black. He has been in Rome continuously since that date and has sent in thirty or more reports, some of which have not, as yet, been received. Those which are at hand vary in interest and importance, and those which seem to be outstanding are being processed as rapidly as possible, to be forwarded to the General for his personal use. Others dealing with the intricacies of Italian politics will be routed through Mayer to Brennan for further dissemination.

Black is anxious to proceed to Paris, Switzerland and Brussels to re-establish, in Brussels, his old central office. We, however, feel that he should be persuaded to remain in Rome for a further period, primarily to collect additional information and also to make sure his permanent group will function satisfactorily. He has engaged two helpers and a sum of \$1800 has been authorized to pay them agreed amounts for one year; they will work under the general supervision of the head of the Angelicum.

We feel, also, that it is most important to bring him into contact with Burns who knows him well and is desirous of certain collaboration with Black.

In his original plan, Black wished to return to New York about the middle of January. It seems to us a mistake, since he is more valuable in Europe and also because passage home is difficult and it would be even more complicated to arrange a second visit to the Continent for him. On the other hand, we have no authorization of funds for expenses after January.

It seems to us that he can reach certain personages otherwise difficult to approach, and that he is energetic in obtaining information and thoughtful in his comment. He should be of much value in respect to the problem of Germany and Catholic influences there.

A benevolent outsider supplied him with \$5000. for this trip, and to set up small offices at Lisbon and Rome. The Lisbon and Rome expenditures have, however, been taken over by our units there. He, himself, requires about \$500. a month for travel, living, telegrams, etc. Of course, in the meantime, it has been only logical to continue our basic payments to the C. I. P. network, but I have constantly warned them that these might be terminated at any time. I figure that if we had some kind of an annual budget to rely on, we could continue a regular payment here in New York, somewhat lower than our present one, and supply the necessary amounts to Defeo, making one whole operation some such total as \$25,000.

F. R. D.
F. R. D.

SECRET

Mr. John C. Hughes
Executive Office
Your memorandum of 4 November

10:28
Black Reports
X Vatican
6 November 1944
X Hughes, J. C.

General Donovan approves dissemination of the
special Black reports to 110 as outlined in your memorandum
to me of 4 November.

E. J. Putzell Jr.
Lieutenant (j.g.), USNR
Assistant Executive Officer

SECRET

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SECRETOFFICE OF STRATEGIC SERVICES
630 FIFTH AVENUE
NEW YORK 20, N.Y.

SECRETARY

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10/28

OSS

4 November 1944

X. Vatican
X Hughes, filmTo Lt (jg) E J Putzell, Jr
From John C Hughes

With reference to the special Black reports, which are delivered to you to be handed to General Donovan, Mr Delbeare and I feel that these would be of very great interest to Dulles at this particular time. As you probably know, Dulles, when here, expressed great interest in matters with which these reports deal and asked us to keep him supplied with material relating to subjects of this sort. Since, however, these special Black reports are being sent to General Donovan for dissemination, we hesitate here to route copies to Dulles, without his express permission. Perhaps he has already thought of doing this. If not, and if he approves, we can arrange to have duplicates of these reports sent, by pouch, to Dulles, to be opened only by him. In case this is done, it would be our intention to send them without mention of the source, as Dulles knows Black personally and it would be sufficient for him to learn that they come from him.

Will you please check this with General Donovan, and then let us know his wishes in the matter?

TO John Hughes
and dispatch 11/2


NOT TO BE ACCESSIONED

OFFICE OF STRATEGIC SERVICES
630 FIFTH AVENUE
NEW YORK, N. Y.

Black report
211
SECRET

MEMORANDUM

4 November 1944

To: Lieut. Edwin J. Putzell
From: John C. Hughes

As I understand it, General Donovan had the intention of showing certain of the "Special black reports" to a few people in the high echelon. It would be natural for them to ask questions as to the reliability of our informant. I, therefore, inclose a brief Biography which could be the answer to that question.

This description of this informant explains, I hope, how it is that he can reach sources in definitely authoritative positions.

If it is found desirable to name his original sources in writing, I hope it may be found possible to place such names on a small, separate sheet, with a request that it be destroyed.

3 Incls.

TO
Mr P

J. C. H.
John C. Hughes

NOT TO BE ACCESSIONED

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Rev. Felix A. Morlion is a Belgian national and a member of the Dominican order. He is fluent in half a dozen languages, an easy writer and speaker, and abounding in vitality. His work as a teacher in Belgium expanded rapidly with the founding of "C. I. P. " * in Bruda-Brussels in 1937. Within two years this information service was servicing 1,500 papers throughout 50 countries. The C. I. P. is a foundation dedicated to the development of the Pro Deo movement for the penetration of religious ideas into public opinion. "We Catholics all know that there are men of good will who are not members of the Catholic Church. It is the task of reaching these others that the Center of Information Pro Deo is founded".

With the invasion of Belgium in May 1940, Father Morlion, with part of the staff, moved to Poitiers and thence to Lisbon. (His associate, Dr. Hoebe, was captured and died in an S. S. prison in Berlin.) In Lisbon in July, a new network was set up and in September 1941, in New York. The new service first caught the attention of leading Catholics, but it soon drew commendation from many non-Catholics, leaders of national renown. Bishops and archbishops and colleges have subscribed. Its special news items and background information have been utilized by the metropolitan press and by agencies of the Government. It now reaches out to Canada (in French), to W and Uruguay (in Spanish) and in Curacao partly in English and partly in Dutch.

Father Morlion is now occupied with reestablishing the C. I. P. centers in Italy, France, and Belgium. His work of reconstruction, while primarily for religious purposes, carries also the message of practical

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- 2 -

democracy as he has seen it operating in the United States. His purposes and his intellectual qualifications, as well as his reputation, have given him ready access to statesmen and leaders of the Church.

* C. I. P. means Center of Information Pro Deo.

NOT TO BE ACCESSIONED

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Following notes are the conclusions of the examinations made by Father Delos, O. P., during his work of the last six months. They were gathered during three confidential talks which were very complete because of the close personal relations between this writer and Father Delos. He is one of the most famous French writers on international affairs, was also one of the main speakers at the "Semaines sociales" in France, highlights of French Catholic political and social life before the war. He has been, for many years, professor of international affairs at the University of Lille, and participated in most of the international Catholic conferences in Germany, Poland, Switzerland, Austria, England, etc. Having left France shortly after the capitulation, he became professor at the School of Social and Political Sciences, now faculty of the University Laval, Quebec.

In a telegram, Francis de Menthon, Commissioner of Justice (and personal friend of Delos), asked him to accept a mission to help in the study of post war problems. After two or three months, in Algiers, he was appointed "ecclesiastical consultant" at the French delegation in Rome. He had a private audience with the Pope who estimates him greatly.

His conclusions are those of a specially able theologian, with balanced practical judgment and a keen political sense. His opinion carries weight at the Vatican, and also in the circles of the French government. In the attached memorandum, Father Delos is called S.

"364" file

March 27, 1945 ¹⁵¹⁵²⁸

Black ops

Gen. Donovan:

Herewith the most recent Black reports of an especially interesting character. We would appreciate your letting us know what distribution you make in regard to these reports.

[Handwritten star symbol]

Ferdinand L. Mayer

Out
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held ^{files} —
no distribution
might have.

D
29 March 45

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USS Form 2202

SECRET

151526

FROM:

ROUTING AND RECORD SHEET

Accession No.

F. L. Mayer

Date Rec'd SA

To	Room No.	Date		Officer's Initials	Comments
		Rec'd	Fwd'd		
1. Gen. Donovan					
2.					
3.					
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8.					
9.					
10.					

Each comment should be numbered to correspond with number in To column.
 A line should be drawn across sheet under each comment.

Officer's Initials should be used in To column.
 Each officer should initial (check mark insufficient) before further routing.

Action required or action taken should be indicated in Comments column.
 Routing sheet should always be returned to Registry.

For OCMSS Designations see separate sheet.

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SOURCE OF SPECIAL REPORT NO. 81

The source of this report and the author of the Appendices is Monsignor Hoots, General of the "Premonstratenses" (Norbertine Order). (See Special Report No. 63).

It is now clear that Monsignor Hoots is one of the best informed persons about the Vatican policies. He told this writer how he has several good friends, both in the section of Monsignor Montini, and of Monsignor Tardini (Secretaries of State), who are two of the most trusted collaborators and who tell him what is going on. As head of an important Order, of a study-house of religion, member of the Superior Council of the Pontifical Association of St. Peter for the indigenous Clergy (he represents Belgium) and Consultor of the Congregation of Religious, he is very often in contact with high Vatican persons and often sees the Pope.

Confirming sources of this report are Father Shonhofer and Father Leibner, S.J., as well as von Kessel. As shown in the final paragraph of this report (first section), von Kessel does not trust von Braun. As reported in Special Report No. 14, von Kessel had stated that von Braun would be present when this writer met him. Von Braun was not present; perhaps it was not a mistake on the part of von Kessel but because he wanted it so.

The "certain person" named by this writer as the Catholic emissary was Muller. This is the person also referred to as the "other contacts" who, with the emissaries of the General Staff told Monsignor Hoots that von Braun was not trustworthy. The name of the Protestant emissary was Danova (name may not be correct as writer was not certain it was heard correctly and did not wish to insist). Father Leibner is the person who talked with the Protestant emissary.

Please destroy when read. **SECRET**

SECRETSPECIAL REPORT NO. 80

(R. 129 - March 7, 1945)

THE VATICAN RELATIONS WITH RUSSIA AND FRANCE

From a particularly well-informed source the following was learned about the relations between the Vatican and Russia:

The source was nervous about the case of the Flynn mission reported in the papers and said this harmed Roosevelt, whom he considered to be too much of a politician giving travel facilities to those who get him votes. He added that he thought the favorable attitude of Roosevelt towards the Vatican was mostly political: to have the Catholic votes. He said Flynn was not a statesman, but a politician, and probably a doubtful one. (This is reported only so that the report may be complete and objective: it is the personal opinion of the source of this report, but probably reflects re-actions of some groups in Vatican circles, probably not leading ones.)

The source said that, according to his latest information (last week) some of the most important people at the Vatican are in favor of establishing some relations with Russia, as this is the second power of the world and can no longer be ignored. He was told by this writer that an important Cardinal had told him that one of the persons referred to as favorable to Russia, is opposed to treating with Russia. This information dates from several weeks ago and the source said that there was no doubt but that he must have changed his mind. He says that these persons are trying hard to convince the Pope of their viewpoint, but without any success. He says that, from the beginning, the Pope has been very personal in the direction

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- 2 -

SECRET

of Vatican policy and that it is very rare he listens to advice. The source confirms what has been reported by this writer several times - that the daily influences on the Pope are from the re-actionaries and those who are not considered particularly intelligent. The source says the Pope is a hard worker, a Holy man, but doubts if he is really very intelligent. He says most Vatican people feared his election to the Papacy and that he is not popular. He says the Pope is more probably the type of "first of the class" who is diligent, with minute care for details, but he thinks not flexible nor with broad views. It is probably the points regarding Russia reported in Special Report No. 55 were part of an effort of one of the Pope's closest associates to bring the Pope to consider treating with Russia, but which was unsuccessful.

The source said that the current view in the Vatican was that Monsignor Valerio Valeri would be made State Secretary. Monsignor Valeri has the same character as the Pope and will have no opinions of his own, executing with minute care, as the Pope does, the different pre-established matters. Monsignor Valeri was completely formed by the Pope when he was State Secretary, and was one of his closest helpers. When the news first was received that de Gaulle would not accept Monsignor Valeri as Nuncio, the Pope was very angry. He told the source "this is a personal affront to me". The source says that now, however, relations with France are very good. De Gaulle has made it clear that he has no grudge against Monsignor Valeri, and knows he acted correctly, but he could not make an exception for the Nuncio when all other diplomats accredited to Vichy, had to leave. Monsignor Roncalli must be making a very good impression. When there was a New Year's reception, the Russian Ambassador was standing alone as Diplomats were not used to considering

SECRET

- 3 -

a Communist as a Diplomat. Monsignor Roncalli went straight to him to greet him in a friendly manner. It seems the Russian Ambassador showed he was pleased with this, and the episode is making the rounds in Vatican circles.

The source says that if Monsignor Valeri is made Secretary of State, this will not be considered an offense by the French Government.

COMMENT: In this information from the source, this writer has stressed not what is his personal opinion, but what this writer knows is confirmed by many other "echoes". It must be remarked that the rather formal, legal way of considering things (not very open for new situations) is counter-balanced in the Pope by his innate prudence. As in the case of de Gaulle, non-clerical persons who have unflinching attitudes, and by seeing their action accepted, when the Pope realistically sees he cannot stop it. It is probable the Pope will be willing to discuss matters with Russia when he realistically sees it is imprudent to carry on a purely negative attitude.

S. COMMENT: The adjective "intelligent" seems to be used almost exclusively to mean "having political awareness".

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SECRETSPECIAL REPORT NO. 81

(R. #128 - March 8, 1945)

ECCLIASTICAL CONTACT WITH ALLIED INTELLIGENCE

The attached documents (Appendix 1 and 2) are copies of reports made at the request of French Intelligence which works in Rome through the Embassy (the author says that other intelligence services also work through Embassies). Copies have also been given to the Vatican (Secretariat of State). The author saw the notes written by it in the margin which were, according to him, notes of approval. The Pope also sees these notes, and they are then kept in the archives of the Secretariat of State.

The author of these documents, who holds many offices and is very close to the Vatican, (during the war when Rome was Fascist dominated, and also under the German occupation), was in regular contact with Allied Intelligence and gave them many documents regarding political affairs. He also smuggled documents through to Spain and Portugal for Allied statesmen. He generally gave a copy to the Secretariat of State (they knew and approved his being in contact with Allied Intelligence).

The first paragraph of Appendix I expresses the personal opinion of the author, which he says is accepted at the Vatican. The rest is a summary of the document made by the anti-Hitler organization of the General Staff in 1942. The author says this organization started as a counter-espionage group of the General Staff: they did not trust the information given them by the Nazi espionage groups and made their own organizations, succeeding also in spying on the Nazi Gestapo. He confirms that this group consisted of a close collabo-

- 2 -

SECRET

ration between German Catholics and Protestants, among which the predominant Catholic influence consisted of Jesuits.

The author of the attached documents says the head of the counter-espionage was Adm. Canaris, and he does not know if it is the same group for which General Beck was responsible. He did not give the names of persons with whom he talked, but when this writer pronounced the name of a certain person as the Catholic emissary, the impression received was that this was one of the men the source had seen. He then asked if this writer knew the Protestant emissary who, it is stated, came on official mission to Rome but never saw the Pope, although the Priest to whom they talked reported all talks to the Pope.

Regarding Appendix II, the author insisted that the Pope is not favorable to dismemberment of Germany, and certainly not to the creation of a Rhineland State. He says the Vatican is convinced that German unity is so strong that breaking up the country will create grave troubles.

Appendices III and IV were made in the beginning of March, 1945 (this writer did not stress the question of whom they were made for; the impression, however, was that they also were for the same French personality). The source says that the Pope is very active in this German question (he stresses that this Pope is, mainly, busy with political questions and confirms that he does the work of the States' Secretary himself, and decided alone very often against the advice of the State Secretariat). The source says that he is adamant on keeping Germany as a unit, as it is the only hope of securing Europe against Bolshevik domination. He says that the cession of Eastern Prussia, the corridor, and parts of Silesia to New Poland, however, is not opposed by the Pope. The source says that, up to two years ago, there was a current in the Vatican favoring the constitution of a Catholic State, comprising Austria and

SECRET

- 3 -

Bavaria. He says, however, this is no longer current and that, in general, the leaders (including the Pope) do not favor the idea of a Confessional State because then the errors of this State are attributed to the Church.

The source says that Baron Braun is a very dangerous Nazi-party man and that this had been told to him by the Germans themselves. (This writer inferred that it was the emissaries of the General Staff and other contacts who told him this). The same people must have told him that von Kessel is a trust-worthy man. Although officially von Braun and von Kessel are in good relations, von Kessel does not trust von Braun.

15,526
SECRETSPECIAL REPORT NO. 81Appendix IREPORT MADE FOR FRENCH INTELLIGENCE REGARDING
POST-WAR TREATMENT OF GERMANY

In imposing the peace, it should certainly be strong but, at the same time, just and tolerable for the vanquished, and not, as after Versailles, the immediate motive for another war. Let us then put aside all sentiments of vengeance (I do not say of the proper punishment of the guilty), and of all exaggerated nationalism. Let us keep in mind that the Germans constitute a people of approximately 70 millions, united, industrious, disciplined to excess, having the same language, an identical culture and development, a factor with which it is absolutely necessary to reckon in Europe as much for the well-being of the interested countries themselves as for that of the Germans. It is not possible to suppress this people, nor to discount them, nor to persuade them to give up the desire of regaining the upper hand after an indeterminate lapse of time, perhaps brief, and to re-unite in the event that the territory is divided up in the hope, absolutely vain, that this will make it easier to dominate the conquered. In this, one should be realistic, not idealistic.

It would chain the Germans, not suffocate them. It would raise up again in Germany, the warped methods of education, the ideas of superiority such as those of Hegel and Nietzsche, its too centralized, organized, and its militaristic spirit. It is sufficient to consider those points to persuade ourselves that the results cannot be obtained by force, and even less by force alone. I put aside, at this moment, the necessary suppression of their industries and armaments, to speak of that which will make a true work of interior

SECRET

- 2 -

reform and re-education. In truth, that work is not easy but possible, and in this respect, it is well to give, as an example, one of the numerous interior reforms which the Holy See constantly makes in religious and ecclesiastical institutions. In these cases a representation of visitors or inspectors are sent to discover the trouble and the reasons and then to dictate what measures are to be taken, the changes to be made under the higher supervision of the Inspector, the measures - and this is of primary importance - to be successful, must be executed, not by outside elements, but by interior forces, the better or the less bad who are well-disposed and capable of carrying out this work.

This being granted, an official plan made three years ago by a German officer who is entirely intelligent, wise and prudent, and attached to the German General Staff. This plan makes known the intentions of large sections of the German population all opposed to the Nazis and made up of Protestants and of Catholics. In this connection it is helpful to remark that the collaboration between Protestants and Catholics in Germany has been truly admirable and brotherly in the struggle against Nazism, especially during the entire war.

Here then is the project:

- 1) Everything which Germany has conquered by her aggression, all that is not Germany, should be taken from her, and arrangement for exchange of the minority groups in the mixed population should be made.
- 2) Germany should be taken from under the influence of Berlin, of Prussianism and of militarism, by a federated organisation of "Lander", or different German territories autonomous or nearly so, like the United States of America.
- 3) Prussia should be divided into 3, 4, or 5 "Lander", with Berlin completely isolated and replaced by a new federal capital in the center of

- 3 -

SECRET

Germany, like Washington in the United States. Then a Federal Charter like that of the United States with the same guarantees, and a Federal Court (to insure against) unjust measures or eventual law of oppression or injustice of each federated State.

4) Not an army, but a police force, seeing at the same time that the police force is not made up of non-commissioned officers as happened after the last war, for these under officers form the unyielding frame-work of the German army.

5) The federated States should have a proper constitution, a parliament, representative at the capital and in the federal parliament; they could be republics, monarchies or principalities, but the re-making of a German Empire should be forbidden.

6) Complete elimination of all members of the Gestapo and of the S.S., if necessary by executing them, or by deportation. It should be stated here that, for two years now, members have been enlisted from the military recruits, some voluntarily, others against their will, in the S.S. Moreover, there are two S. S. Divisions; one constitutes the army police, the other is a special branch of the Army, distinct from the first.

7) Allied control for a long time; proper punishment of those guilty for the war.

We will make, they say, the reform; the Allies will be successful in making it only if they do not allow it to be imposed by an outsider.

There is no doubt that the project contains much of advantage; it is almost the only one possible for arriving at the desired end.

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SECRETSPECIAL REPORT NO. 81Appendix IIREPORT MADE FOR FRENCH INTELLIGENCE REGARDING
POST-WAR TREATMENT OF GERMANY IN 1942

Very justly, in France and even in England, it is said that the future frontier should be the Rhine. The idea is, without doubt, excellent, but where would you send the truly German populations of the Saar, the Palatinate, and the Rhineland? One can say that they are anti-Prussian, for the most part, but they are sincere Germans. An annexation to another country would then, so it seems, be a tremendous error. Let us keep in mind the past! What would be the result if they united in an autonomous territory - a State federated with France, Belgium, Holland, Luxembourg? Would it organize and guard that territory during the three long years without barring a return to the rest of Germany? Mass deportation of the populations would be unhappy, unjust, inhuman.

In the event of annexation, in every case, the errors made by Italy in the Tyrol and those made by other nations should be avoided: in no way should the culture, the language, the religion, or the customs of the people annexed or under control, be touched. It should be recalled that in Alsace-Lorraine, since 1918, the disposition of the population for the most part began to turn against the French because of imprudences committed in the points cited.

* * * * *

SECRETSPECIAL REPORT NO. 81Appendix IIIREPORT MADE FOR ALLIED (PROBABLY FRENCH) INTELLIGENCEAT ROME, MARCH 1945

The opinion of the Holy See is, without doubt, that Germany, from the territorial viewpoint, should retain what she had before the war, understanding by this that this does not include conquests or results of the Anschluss brought about by Hitler. Thus, not separation of the Rhineland nor a new territorial organisation of Southern Germany nor Austria re-united to Germany, but an Austria restored to independence with the chance of living; a federated system in Germany only.

The talk of General de Gaulle does not seem to have created any reaction in the Vatican.

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SPECIAL REPORT NO. 81Appendix IVREPORT MADE FOR ALLIED INTELLIGENCE (PROBABLY FRENCH)MARCH 1945

The personal position of Monsignor Kaas remains what is formerly was. A former intimate collaborator of the Holy Father in Germany, he has continued to be a personal friend of the Pope who sees him very often and for whom he is an authoritative voice. He certainly has a great influence. From the point of view of the reconstruction of Germany, he shares the Vatican ideas previously exposed. As for Austria, he pretends that she can either re-unite herself with Germany, or remain separated according to her own will. He is of the opinion:

- 1) That Catholics should abstain from the negotiations for the peace.
- 2) That, at the end of the war, Catholics will find themselves re-grouped as they were before Hitler's regime. Monsignor Kaas has^{not} had, up to now, communication with the German Ambassador to the Vatican, avoiding, moreover, as much as possible, relations with the other Germans (recently he has entered into a little contact with the Ambassador). Ambassador von Weizsacker, a man of the former German regime, is highly esteemed at the Vatican. His counsellor, von Kessel has never been a member of the Nazi party from which he has separated himself clearly; he is also well esteemed. The Secretary, Baron Braun is a man of the party, and does not merit confidence; he has been in Rome since February 1943 and is known to have gained the good graces of the Vatican episcopacy.

Since the Holy Father was Nuncio at Munich, he has maintained as his

15,528

- 2 -

SECRET

personal secretary and collaborator, Father Leiber, German Jesuit, most heeded by the Holy Father; besides him there are also one or two German Jesuits. Nevertheless, the Holy Father has such fixed opinions on the subject of Germany that their influence on him will diminish only with difficulty; this is in conformity with the character of the Holy Father. It is clear that the Holy Father loves Germany, where he worked for twelve years and where, in his own words, he met an excellent Catholic population. But it would be false to say that he loves Germany above everything or that he could love it more than France. The Holy Father is very Latin.

Top ↑

OS Form 151

15,528

Date 27 Dec. '44

To: Mr. Meyer

Attached are the Black Series Reports which are described on the accompanying list.

In accordance with our conversation this morning, I understand that, pursuant to General Donovan's instructions, the dissemination of these reports will hereafter be handled under the direction of Mr. Shepardson.

A. W. Sulloway

Office of the Executive Officer,

(10000)

EVEN 140. 10713

Exposure is 1/25 @ f.6.3

List of Black Reports157528
Black Reports

1. Special Black Report #50, two photostat pages attached ^(attached encls. for Gen. Donovan)
2. Sources of Appendices I, II and IV. (Special Black Report #47)
3. Appendix to Special Report No. 44
4. Appendix II - To be attached to Special Report No. 14
5. Special Report No. 48
6. Special Black Report No. 47
7. Special Black Report No. 47 (Appendix V)
8. P.P. Report #27
9. Special Report No. 49 ^(attached envelope to Gen. Donovan)
10. Sources of Special Black Report No. 21, 22, 23, 24, 25, 26, ^(attached envelopes to General Donovan)
11. Sources of Appendix I - Special Black Report No. I
12. Sources of Special Black Report #27, 28, 29, 30, 31
13. Sources of Special Black Report No. 32, 33, 34, 35, 36, sources of Appendix I (Memorandum #30) 37, 38, 39, 40, 41
14. Special Black Report No. 18, 25, 30 (Appendix I) (Appendix II) Memorandum #47, 41 (Appendix "C")
15. Special Black Report No. 16, 30, 4 pages of photostating. P.P. Report #21
16. Special Black Report No. 19, P.P. Report No. 16, Appendix to Special Black Report No. 19, Special Black Report # 34, P. P. Report # 25
17. Special Black Reports Nos. 15, 17, 29, 24 and 31 together with an appendix to Special Black Report No. 1
18. Special Black Reports Nos. 21, 26, 28, 29, 33, 35, 36, 37, 39 and 40.
19. Special Black Reports Nos. 22 and 46 together with an appendix to Special Black Report No. 14.

15,527
Black report
x value
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November 29, 1944

MEMORANDUM

TO: Major General William J. Donovan
FROM: Ferdinand L. Mayer
SUBJECT: Attached special Black report No. 14

The attached special Black report No. 14 was received this morning from the New York Office. It has been so edited that the individual through whom this information came will not be revealed.

For your personal information Black's description of his source is contained in the enclosed sealed envelope.

File
F.L.M.

Attachments - 2

SECRET

15-5-28
Pl. Report
CONFIDENTIAL

E. P. Report #14

(R. #47 - November 2, 1944)
 (approximate date)

Parts I-II

REPORT ON IMPRISONMENT AND TORTURE
 OF GERMAN CATHOLIC PRIESTS

In an interview with a Monsignor whose name cannot be disclosed, details were given of systematic inquiries made in Germany by priests who traveled from house to house and also indirectly received information from guards at concentration camps. These inquiries which have been made show that more than a thousand German priests have been imprisoned for indefinite periods for activities considered anti-Nazi. Of these, close to 900 have died as a result of their tortures. In Dachau alone 70 have perished.

Our spokesman, who has a scientific mind and the customary prudence of Monsignori, stated that the tales of torture had not been exaggerated but, on the contrary, understated. He explained how he has found in Germany, a double terror: the fairly common knowledge of the extreme tortures inflicted for the least anti-Nazi activity, and the terror exercised against those who would want to communicate their knowledge to foreigners. The torture is not only fantastic in the invention of various sources of pain, but also in the degraded forms of imposing humiliation. The Monsignor said that when he first knew that the ninety year old Dean

- 2 -

CONFIDENTIAL

(P.P. 15221 #14-continued)

of Trier had been obliged, by a concentration camp guard, to model his cathedral in human dung, he had thought this a wild exaggeration. Having checked the case, he found it to be correct.

A recent interview with the Monsignor disclosed how, in many instances, the reasons for the imprisonment and torture of German Catholic priests are often flimsy and far-fetched. Father Koch, for example, was editor of the "Kirchenzeitung" (diocesan weekly of Church affairs) in Munich. This paper was demanding that editors of Church papers should be lay people and members of the Nazi corporation "Reichspressekammer". A layman took over and the paper continued. Father Koch was later imprisoned because "he had used the lay director as a straw man".

CONFIDENTIAL

(P. P. Report #14 (continued))

Part III

INCREASE IN COLLABORATION BETWEEN
GERMAN PROTESTANTS AND CATHOLICS

In a recent interview with a German priest, whose name cannot be disclosed for obvious reasons, he told how, in his travels from house to house and also through the information he received from guards at concentration camps, he was impressed by the development under Nazism of religious life in Protestant groups. In some regions where the "confessional" church is strong, certain forms of religious community life, similar to the orders and other societies of "regulars" in the Catholic Church, may be found. This way of life which was totally centered on religion, was forbidden by the Gestapo, and the members were ordered, without further notice, to leave. The founder of one of the communities was later put in a concentration camp. Protestant seminaries which had developed have now been suppressed. The lay organizations consisting of pastors' helpers were the only ones to escape Nazi attention.

In many Protestant circles with which our spokesman was in contact, he remarked that the spirit of denominational controversy was being replaced by frank and open-minded examination of other religious viewpoints. Many Catholic books are read by Protestants, and Protestant books by Catholics, - a condition which was formerly rather rare.

Among earlier examples of the development of a strong spirit of Christian cooperation are the following:

CONFIDENTIAL

- 4 -

(E. F. Report #14 - continued)

After the destruction of St. Hedwige's Cathedral in Berlin, two pastors of the Protestant Confessional Church called on Monsignor Banasch, Dean of the Chapt r, to offer their churches which were located in the neighborhood, for Catholic services. Because of liturgical regulations, it was impossible to accept this offer. Monsignor Banasch, however, emphasized his gratitude and appreciation for this act which has strengthened Christians in their resistance to Nazi paganism.

Since the day in 1954, when Cardinal Faulhaber, in his famous sermon commemorating the coronation of Pope Pius XII, offered the German Evangelical Church the brotherly cooperation of Catholics in defense of their common Christian heritage, solidarity between Catholics and Protestants has grown stronger from year to year. Today, as a matter of course, a Catholic priest attends the funeral of a pastor of the Protestant Confessional Church and vice versa. Protestant pastors have frequently attended meetings organized by the Catholic clergy. Catholic priests have taken care of the families of Protestant pastors imprisoned by the Gestapo.

Note: The above is a summary of reports from an unusually reliable and well-informed source.

CONFIDENTIALP. P. Report #13

(R. #23 (delayed) from Rome)
(dated September 28, 1944)

CONDITIONS AMONG THE ARABS IN ALGIERS

1. The intelligent younger Arabs are very embittered about practical discrimination. Theoretically they are equal, but in fact they cannot rise to higher posts in the Army and the Administration, even when they are capable and honest. The military discipline has been the best moral education for Arabs up to now. Their religion allows all moral faults except inhospitality.
2. Racial hatred, Anti-French and still more, anti-Semitic, sown by German propaganda, is still growing. French authorities, ignorant of the language, seem to be insufficiently informed. It is reported that Rene Capitant, Commissioner of Education, attended a congress of Mussulmen chieftains recently, at Tettgini, and the rebel agitator leader "Tarhalt Abbas" had the whole assembly sing revolutionary independence songs in his presence. Their political passion is rising more and more, and a secret traffic in arms is becoming better organized. There is no fear of immediate danger, and it is inadvisable to make any concessions at this time as the Arabs are evidently not ripe for self-government.
3. The only man who really won the respect of Mussulmen was General Weygand. He knew how to be very severe, and Mussulmen

- 2 -

CONFIDENTIAL

(P.P. Report #13 continued)

like a man who can show himself a "Great Chief". He showed respect for them.

Petain was considered in a favorable light, more or less, because he was the "Marshall", and because of the anti-Semitic laws. The latest Governors and also Catroux are considered by Mussulmen to be feeble and ignorant of their problems.

Note: The above is a summary of reports from a reliable and intelligent observer.

November 25, 1944.

CONFIDENTIALP. P. Report #12

(R. #45 - October 25, 1944)

INROADS OF COMMUNISM IN ITALY

str. In Anglo-Saxon countries as well as in stabilized democracies, such as Scandinavia, Holland, Belgium and Switzerland, it is clear that communism is not a real danger but a bogey. In Italy there is no possible doubt that communism is a real danger. The concrete revolutionary program of socio-communism (both parties are intimately linked) has an immense appeal to the poorer classes which is shown by hundreds of little signs, including the sale of their newspapers. Take the Communist paper for instance: "L'Unita", daily paper of the Communist Party, has a circulation of about 60,000. The sales in Rome are between 30,000 to 35,000; in the provinces about 10,000, and the rest are given away.

If the Communists should obtain a majority and dominate the government, there is serious fear that they will introduce dictatorship. This fear is based on the brutal dictatorial methods they are using:

- a) for gathering memberships. In Rome, impressive proofs were given to show how communist propagandists go from house to house to demand signatures on communist membership cards. Threats are often added, and in some cases, the propagandist is armed. Large numbers of poor and ignorant people sign in order to avoid trouble. Reports from the country show the same phenomenon happens there and even many small factory owners join the party, convinced that communism will win anyhow.
- b) where communist mayors or officials have been appointed, they are quasi-dictatorial in trying to avoid the growth of other parties. Meetings are broken up, posters forbidden, etc.
- c) in Italy, communism does not produce, with brutality, greater efficiency, but only with brutality, anarchy. Numerous cases are quoted of mobs acting violently. People who live in the country are often awakened by shots at night; the proprietors have to defend their goods against robbers or excited bands.
- d) Italian communism, though officially respectful of religion, is showing signs of recurring anti-clericalism. Many stories about communist mobs threatening priests, making anti-religious inscriptions, etc., have been checked.

CONFIDENTIAL

- 2 -

(P. P. Report #12-continued)

These facts do not produce the conclusion that freedom should be suppressed in Italy for communists, but do indicate that a strong executive power is necessary to safeguard the essential human rights and principles of democracy, if necessary, against the claims of an excited proletarian majority.

Comment: Further studies on this subject are being made.

November 24, 1944.

CONFIDENTIAL

Black Box N. 11
P. P. Report #11

(S) 46 - October 26, 1944)

GERMAN CATHOLIC RESISTANCE
TO THE NAZIS

Typical stories of solid resistance of German Catholics to Nazi totalitarianism were told in an interview by a German priest who has, for several years, visited bishops and clergymen regularly on special missions. His name and whereabouts may not be revealed for obvious reasons. Although no arms are available for offensive action against Nazism, the ideological opposition is systematical and undoubtedly considered very dangerous by the Nazi Masters. The best proof of this is that the arrest of priests is steadily mounting. More than two hundred priests are known to have died in concentration camps. Sometimes their ashes are sent to relatives; sometimes no news at all is available and the news of death leaks out through guards at the concentration camp. More than three hundred priests are now in these concentration camps. Among them is Msgr. Neuhausheler, head of the Cathedral Chapter at Munchen (and right hand man of Cardinal Faulhaber). To judge about the numerical importance of these arrests it is necessary to remark that most of the younger priests are in the army so that the fact that 300 cases of opposition were grave enough to compel the Gestapo to act, is a sign of widespread resistance. That the Gestapo is reluctant, for political reasons, to imprison priests, and more still, bishops, is shown by the following episode:

Bishop Ehrenborg of Wurzburg had defied certain Nazi regulations and the Gestapo resorted to an old trick used before on Cardinal Faulhaber, Cardinal Innitzer and others: they staged a popular demonstration against him with the aim of frightening him. The masses, mostly imported from outside, had shouted menaces and thrown stones for some time before the Gestapo entered the Bishop's palace to take him "under protection". The Bishop opened the balcony window and cried to the people - "God be praised the Gestapo is finally taking a bishop prisoner". The Gestapo chief then started backing out and nothing happened: the Gestapo has orders to avoid at all price, making martyrs. In one case the Nazi methods succeeded in driving a bishop from his diocese: Bishop Sproll of Rottenburg is still not allowed back, and is living as an ill man near Munchen.

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Blond Son R-A N-1

P. P. Report #10(R. 14 (delayed))
(September 11, 1944)COMMANDANT LEMOINE, SECOND IN
COMMAND OF THE FRENCH MAQUIS
IN R.1

Commandant Lemoine, second to the Chief of the "Maquis" R.1, the now famous Colonel Bayard, arrived by plane in Rome today, having left Lyon yesterday and bringing an authentic account of the growth of the "Sud-Est". R.1 means "Resistance lere region" and groups the departments of Drome, Jura, Ain, Rhone, Savone et Loire, Savoie, Haute Savoie, Isere, Ardache and Vercors. The Maquis of R.1 which has now come into the open as French Force of the Interior, counts 40,000 men, divided in a great number of small groups which have been supplied systematically, although irregularly, with American arms. Sometimes seventy planes came over from Algiers, London, or Normandy; sometimes only one dropped it fifteen parachute supplies. One parachute alone generally brought fifteen containers with machine guns, submachine guns, bombs or the most appreciated ammunition, - the "plastic", small sticks of very powerful explosive. The Maquis R.1 has so disrupted the German communications that the Allied troops which were scheduled to arrive at Amberieux in sixty days got there in seventeen days.

When the American troops had encircled Lyons on Saturday, September 2nd, the Maquis entered the town in stolen motor cars and tanks and managed to subdue the stubborn German resistance in the town. Arms had also been taken from hidden depots organized at the moment of the French capitulation and a great part of the FFI was clothed in the French uniforms which had also been kept for D-day.

Commandant Lemoine bears his assumed name truthfully for as the name signifies, he is a monk of one of the great old orders. He was one of the founders of the now famous illegal "Cahiers du Temoignage Chretien" of which he brought to Rome the last issue (July 1944), printed in 180,000 copies and also the last issue (No. 10) of "Courrier Francais du Temoignage Chretien", popular edition printed in nearly half a million copies. He collaborated in the foundation of the first "Maquis" in Savoye, end of 1941. The leader of the group was Faure, whose real name may now be known: La Vatellette d'Oaia, French officer, father of seven children who organized the first armed bands in the mountains. LaVattellette was taken prisoner by the Germans, but escaped, jumping from the train which was to take him to prison. He escaped to North Africa through Spain and is now back in France,

CONFIDENTIAL

- 2 -

(P. P. Report #10 (Continued))

member of the Staff of General Cachet, who leads the French Forces of the Exterior in Southern France, as General Koenig does in the Paris region. Similar armed groups of other provinces were united in the R.I. of the Southeast region by Colonel Bayard who is still leading the FFI groups there. Commandant Lemoine who was a reserve officer before the war was regularly mobilized by mandate of General De Gaulle after having served "illegally" for some time. He travelled several times in various disguises to Paris, Belgium, Switzerland for contact work and led military operations during the last five months. He worked also with the president of the "Mouvements Unis de la Resistance" organized at Lyon (Alban). The Communists who are organized apart have their delegates at all the central headquarters and though working efficiently, refuse to be members of the "United Movement of Resistance" receiving their orders only from their delegates. It is typical that the present general leader of the FFI "Sud-Est" as well as the initiator Lavallette d'Osia, and "Alban" the president of the Lyon Group of the United Movement of Resistance as well as Georges Bidault, president of the General Council of Resistance in Paris, are fervent Catholics. It is touching to hear that the leader of the R.I. "Sud-Est", Colonel "Bayard" received Holy Communion from the hands of his second Commandant Lemoine every day they spent together in the Maquis. Commandant Lemoine is now back in France, having left by plane one day after arrival.

The forces of the FFI who have been partly instructed by the officers parachuted to them, or coming from the regular army, are unanimous in the desire to carry the fight into Germany. Their tales of German atrocity are convincing. The cooperation of Catholics and non-Catholics is splendid for even the non-Catholics feel that the patriotic motives have deeper roots in the revived Christian tradition of France.

Comment: This information has been received from an unusually reliable and well-informed source in Rome.

CONFIDENTIALBlack Swan
P.P. Report #9(R. 87 (B-2)
(October 31, 1944)RADIO VATICANA

In accordance with the wishes of Our Holy Father Pius XI, of holy memory, to restrict itself in the beginning to a purely religious character, the Vatican Radio still has its original experimental nature. In its very functioning it proves the general inadequacy of its equipment to serve as authoritative and effective instrument for spreading the words of the Holy Father throughout the world, as is so essential to do, especially in this chaotic period when so many men have lost their consciences.

Supplied with six short-wave lengths and a single transmitter, it is set up to broadcast its news in successive transcriptions in order to cover the surface of the civilized world; hampered by atmospheric disturbances, by differences in time and by interference from other stations, it is not able to use a group of air-waves simultaneously.

To the lack of transmitters must be added the lack of medium waves which oblige Radio Vaticana to ask Radio Nazionale for relay towers so as not to exclude, from its broadcasts of universal interest, part of Italy, France, Germany, and of the Balkan countries, and all of Switzerland and Austria; a serious if not humiliating relationship of dependence, and one diplomatically exploited by the former Fascist Government because it was not always of the same interest.

Father Filippo Soccorsi, director of the Radio Vaticana, preoccupied by this discouraging state of inferiority which in the future if not already in the present, can have most serious consequences, has made it an object of moral scruple, and with very sharply-worded memoranda and with detailed and precise plans, has denounced the danger to Ecclesiastical authorities, urging them to foresee it.

This urgent request has remained a dead letter; in this very moment of grave international anxiety, Radio Vaticana can and should perform a persuasive work of propaganda on behalf of justice and peace, correcting errors and misunderstandings, dispelling doubts, defining and illuminating complex situations of people and of nations, spurring people on to work, inviting them to order, instilling in them the spirit of sacrifice - and instead, it is silenced; even that little, emaciated programmatic skeleton which gave it a reason for existing has been suppressed, for reasons not justified in the eyes of all. Is this due to over-cautiousness?

-2-

CONFIDENTIAL

(P.P. Report #2-continued)

This tremendous work, discontinued because of the Office of Information, is not such as to exclude absolutely an organic program, even though it be circumscribed.

There is a feeling of running into the obstacle of absurd and deplorable incomprehension on the part of a narrow group of opponents who are either blind or unconscious.

The Catholic Radio Center has, since its foundation, been concerned with the technical inadequacies of Radio Vaticana, and has carried on an active work of propaganda, both among Italian Catholics and with the Papal Secretary of State, to find suitable moral and financial means to overcome the afore-mentioned deficiencies. His Eminence Cardinal Lavitrano, Bishop of Palermo, President of the Cardinal's Commission for Direction of Italian Catholic Action, having been informed on this matter, made himself our spokesman before the Holy Father and met with warm interest; and, in consequence of this first meeting, the sum offered by the Church of Sant Eugenio to the Holy Father on the occasion of his jubilee was designated, by the committee, for Radio Vaticana, and this contribution was the first to the fund necessary for repairs to the already existing equipment and for new installations - the cost of which was estimated at the time, by the Reverend Father Seccorsi, at 20,000,000 Lira; that sum today, if Italian money does not undergo further devaluations, would have to be multiplied by ten.

If it were possible for America, through the local Catholic press or through direct intervention on the part of authoritative Commissions, to voice its concern over these limitations of Radio Vaticana and its desire for effective facilities for broadcasting programs which would be most welcome and received with enthusiasm by Catholics in non-Catholic countries, we would have the assurance that our efforts would not meet with further obstacles and dangerous deferments. For it is urgent that we be equipped with the medium wave-lengths so necessary, at the present time, to the redistribution of wave-lengths, already secretly determined by competent Anglo-American authorities.

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P.T. Report #8

(R-57 (B-1))
(October 31, 1944)CATHOLIC RADIO ACTIVITIES IN ITALY

The Catholic Radio Center was established by the Cardinal's Commission for the Direction of Italian Catholic Action (founded by the Holy Father), in May 1940, with the aim of morally and spiritually influencing, by direct and indirect means, the national radio programs, which had been monopolized by the Government and used exclusively for Fascist political, cultural, informational, educational and military propaganda after that Party gained its foothold, and especially from the time of its conquest of the Empire.

All radio programs, even the most harmless (as, for example, programs of chamber music) had in some way to comply with the absurd regulations set up by Ministerial functionaries placed in charge of program revision, and had also to meet with the approval of the heads of the various institutions of the totalitarian State: G.I.L.; O.N.D.; O.N.M.I.; schools; etc. - regulations which, as one may easily realize, sought blindly to exalt power-drunk and rapacious military nationalism. And this could not but lead to fatal injuring of morals and of religion.

The broadcast of Sunday Mass, the Gospel comment (controlled), a few plays with religious themes during the periods of the major Church feasts, and a few selections of liturgical music occasionally included in regular concert programs, should have satisfied (according to the Fascist directors) all the spiritual needs of a Catholic people, and silenced their scruples in that direction.

From this situation arose the necessity of influencing the programs, not with the negative system of destructive criticism, of empty polemics, of recrimination and protests, but with the activity of an intelligent and wise collaboration which would interest listeners and which would prove at the same time acceptable to those in charge of government policy.

But to obtain such a form of collaboration, without having been previously enrolled in the Fascist Party, or without offering the guarantees of blind obedience which were exacted (by which no one, for any reason, could be presented over the microphone unless his name, even before his text, were approved by the authorized section of the Ministry of Popular Culture) was almost impossible - especially in view of the fact that the Catholic Radio Center was careful to select its collaborators from among those artists and scholars who had preserved, in the face of dictatorship, their faith in independence and liberty and their firm hope that the people would return to normality (though, of course, after a hard struggle).

CONFIDENTIAL

-2-

(P.P. Report #8 -continued)

Nevertheless, drawing on the faithful friendship of certain functionaries of the E.I.A.R. (Italian Committee for Radio Auditions), the Catholic Radio Center succeeded in securing approval for a modest schedule which, from year to year, was improved and developed:

- 1) Monthly broadcasts of organ concerts of sacred music, polyphonic and Gregorian;
- 2) Periodic commemorations of saints;
- 3) Notices of activities at abbeys, Basilicas, Catacombs, etc;
- 4) Inclusion, in the regular schedule of radio-drama of plays by Catholic authors chosen by the Catholic Radio Center and of plays on sacred themes or basically spiritual, chosen by the Catholic Radio Center.

All this was granted us.

The requests for talks on higher religious and liturgical culture were adamantly refused, as were those requests for catechetical lessons, for a fifteen minute Mission program, (informative broadcasts on the activities of missionaries throughout the world with backgrounds of song and music, dialogue presentations of carefully authenticated episodes, anecdotes, etc.)

The collaboration began in October 1940, six months after the organization of the Catholic Radio Center. The names of the chosen collaborators were closely guarded, even though they were religious - the only ones to whom was granted the right of exclusion from the Fascist Party pledge without being suspected of subversive activities.

Very few laymen were found suitable, and, in any case, they were denied the right of reading directly over the microphone but had to broadcast through means of an authorized "reader" - a specialist who invariably robbed the most significant passages of their intended impact.

Meanwhile, although relationships with representatives of the General Governing Board of the E.I.A.R. preserved an appearance of cordiality and correctness, contacts with the technical under-staff were characterized by brusqueness and animosity. Each one of these men enjoyed the exclusive privilege of his professional capacity and claimed that the Secretary of the Catholic Radio Center should limit his activity to acting as intermediary between the religious authorities of the places from which were to be broadcast radio adaptations of sacred documents, leaving to them (these technicians) the liberty of interpreting the themes, from the historical, artistic and liturgical aspects. This was asking a bit too much.

CONFIDENTIAL

- 3 -

(P.P. Report #3-continued)

The Secretary of the Catholic Radio Center, of anything but a conciliating temperament in religious and artistic matters, knowing well the organic incapacity and the cultural insufficiency of these little crowing roosters, held firmly to his rights of spiritual and artistic supervisor, and the first broadcast which was to be made from the lower Chapel of St. Peters on June 29, 1941, was called off rather than have it go over the air badly handled.

The second, which was made from the underground Basilica of San Clements in Rome, turned out like a military operation between two opposing armies. But the Secretary of the Catholic Radio Center gained his point.

The program director of the E.I.A.R., confronted with construction problems arising from the architectural differences of buildings of various eras, began to admit that he was a bit confused; he had to exchange broadcasting studios of the republican era for a catacomb, and the solving of the little difficulties vexed him; he was completely baffled by the frescoed walls of the third century which told of the miraculous lives of the Saints, and was non-plused by writings in the first "vulgar" tongue which he had met. Clearly influenced by the tomb and the mosaic of Saints Cyril and Methodius, he characterized those people converted by St. Cyril in Slavic territory as having pale blue Gothic lettering issuing from their mouths!

This final mix-up overcame all his objections. He calmed down and admitted, with understandable reticence, that he found himself in a world new to him, and that his cultural equipment was lacking in the matter of history, of religion and (yes, why not admit it) even in artistic matters.

The reception which the broadcast of that documentary drama received served him as proof enough, and as a result of that fact, in the broadcast about the Lenten Stations, made from the Basilica of San Paolo fuori le Mura, he agreed, although he did not think it opportune but because he wished to save face, that the following gem be included in the text:

"To pray and to fast are, in substance, the same thing".

On another occasion, in an earlier broadcast from the catacombs of San Sebastiano on the Appian Way, he had added, without authorization, to the Litany of Saints, "Saint Rose, pray for us".

It is to be noted that the good man was from Viterbo; perhaps he thought to secure for the patroness Saint of the countryside of his birth, a place which, through oversight, the Fathers of the Church had denied her.

CONFIDENTIAL

(P.P. Report #8-continued)

In this atmosphere of happily won cooperation, the organized collaboration of the Catholic Radio Center was progressing regularly when an unforeseen event took place on May 28, 1943.

The Secretary of the Catholic Radio Center was arrested by the Fascist police, accused of subversive underground activities and sentenced by the Special Tribunal to Political imprisonment.

The Secretary of the Catholic Radio Center boasts now of having made the accusation legal through an authentic underground work of anti-Fascist propaganda and organized spreading an attitude of defeatism towards the Italian war. It was the only useful way for a man such as he to occupy fruitfully the free time which was at his disposal in prison.

During his stay in the Roman prison of Regina Coeli, the Catholic Radio Center's radio schedule, in collaboration with the E.I.A.R., continued to be broadcast regularly, thanks to its having been very well planned.

The famous and now historic July 25, 1943, restored Italy to the free Italians and the Secretary of the Catholic Radio Center to liberty.

In the period from July 25 to September 8, 1943, relationships between the Catholic Radio Center and the E.I.A.R. became most friendly, and, after the momentary confusion natural in such crises, a study of the programs in need of most careful consideration, especially those directed to boys and young men, was carried on between the Catholic Radio Center and the directing officer of this program division, with mutual satisfaction.

On September 8th, everything stopped. In the collapse of the nation all promising projects for the future were destroyed. The E.I.A.R., transformed into Radio Roma, became a German stronghold with Fascist Republican policing.

Our collaboration would have been, it is sufficient to say, most welcome, but it would have signified collaboration with the enemy, recognition of the republic, and serving the new and worse Fascism.

The orders and the advice of the Italian Catholic Action leaders were as always cautious and prudent: act according to opportunity, in the best possible way.

CONFIDENTIAL

-5-

(P.P. Report #8-continued)

Of opportunities, the Secretary of the Catholic Radio Center from September 8th on, found only one: immediately to resume his anti-Fascist and anti-German work, participating actively in the most dangerous but stimulating plans of the Underground Resistance Front movement of which he was one of the first initiators, organizing, controlling, arming and assisting one of the largest partisan groups of Rome: that of the district of Monte Mario.

The office of the Catholic Radio Center, in Via Stazione San Pietro No. 3, became the "quartier generale" of the partisan group of Monte Mario, and, in view of the futility of attempting to produce radio programs under current conditions, its Secretary studied plans of sabotage and counter-espionage; organized the G.A.P. (Active Partisans Groups) of that area, assistance to disbanded soldiers, and the hiding of Anglo-American prisoners-of-war who were escaping from concentration camps.

Among the many activities carried on by the Basari Partisan group (named after the Secretary of the Catholic Radio Center who was its leader), the group which later became the head of the Coordination Center of the Partisan Bands of Monte Mario - one activity was particularly close to the heart of its leader: the radio situation in Rome. Nothing would have been more natural.

The Germans took over, destroyed and dismantled all the local radio-sending stations and threatened the buildings and the equipment rooms. It was necessary to resort to a most daring act of anti-sabotage and of retrieval.

It was too late to intervene by means of the short-wave station of Frate Smeraldo (Rome II), whose dismantled equipment had already been hurried on to Bolzano.

There followed the work of dismantling the long-wave sending equipment of Monte Mario (Rome III), done by disarmed Austrian soldiers supervised by German S.S. men.

With the help of two resolute Signal Corps officers stationed at Fort Monte Mario, we were successful in carrying off, in an almost romantic manner, eight large valves and the complete nucleus of three military receiving stations with radio dials; but the remainder of the material, followed until it reached the railroad station of Porta S. Paolo, it was impossible to recover, due to the last-minute failure of a key group which was terrorized from acting because of intensified watchfulness on the part of the German S.S.

CONFIDENTIAL

-6-

(P.P. Report #8-continued)

Meanwhile, at the medium-wave station of Santa Palomba (Rome I), in collaboration with the engineer Blasucci of the E.I.A.R. and his technicians, a work of sabotage was successfully begun in attempt to destroy anti-tank mines hidden, by the thousands, in the installations; a band of fifty men magnificently armed, under a navy lieutenant was prepared for action coordinated with the advance operations of the American Army.

The delay of the liberation offensive permitted the Germans to discover the plans to render the mines useless and all was lost.

The Secretary of the Catholic Radio Center went to the radio station of Santa Rosa alla Storta, near Rome (most powerful sending and receiving military station, then controlled by the navy) taking with him two partisan leaders from the Italian navy; he organized a band of saboteurs among the Italian personnel impressed by the Germans into the work of dismantling, and gave them the task of destroying thirty-six gigantic mines installed in the equipment chambers of that monumental work for which the Government had engaged the talents of the most brilliant Italian engineers, the best possible kind of specialized labor, and had spent 125,000,000 lire - and which the enemy wanted to destroy.

The work having been begun, the Secretary of the Catholic Radio Center allowed it to be carried to its conclusion by the navy partisan group commanded by Frigate Captain Gomel, now head of the Marine Ministry in the Cabinet.

Commander Gomel was a man who knew what he was doing: the stroke succeeded perfectly. All thirty-six mines were sabotaged and the station was saved.

At Monte Mario, the military radio-receiving station of Via Mauro was dismantled, again at the instance of the Secretary of the Catholic Radio Center as head of the zonal partisan movement, and it was hidden.

Eight receiving stations complete with antennae and radio dials, were thus saved from German vandalism and from the greed of the Fascist Republicans.

On April 18, 1944, betrayed by an officer of his group, the Secretary of the Catholic Radio Center was arrested for the second time in his office, which was invaded by a band of thirty police while he was in the full swing of his anti-Fascist activities.

CONFIDENTIAL

-7-

(P.P. Report #8-continued)

Five charges were brought against him by his accusers, proved and shown: it only remained to await more or less summary execution. And he awaited it with a spirit and a strength of soul which won him the admiration of his companions of adventure and misadventure, after having constantly made sport of and confused his prosecutors.

The accelerated march of the Allied armies for the liberation of Rome saved his skin and led him once again to his family and his work.

Now, the American Control of Radio Rome, the deficiency of equipment, the lack of sufficient electrical energy, contribute to hindering a speedy resumption of collaborative activities.

Actually, a request for collaboration is in progress, through present tentative schedule:

- 1) A weekly fifteen minutes to maintain contacts with the Catholic Action organizations of the North of Italy; to give courage to parish-priests who are aiding and sheltering patriots; to re-awaken in the people the mystical religious fervor of the great Crusades; to urge the Bishops to intensify the work of moral, spiritual and material assistance among the most unfortunate people; to encourage religious institutions to continue their protection of patriots in the countryside and in the mountains;
- 2) Resumption of broadcasts of mystical and spiritual plays;
- 3) Publishing labor news;
- 4) Publishing news about the destruction.

The Americans placed in charge of the programs of Radio Rome are evading the answer; to the question of a weekly program for inclusion in the program of "Italia combatte", they prefer not to answer.

We have great hopes for the future, and above all we are not discouraged: God and ourselves; our cause is a holy one.

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OSS FORM 1156 OFFICE OF STRATEGIC SERVICES
REGISTRY OFFICE

Date 3 April 1945 *Blackburn* *10:58*

To Mr. Meyer's office Br. _____
(Picked up)

From Lt. Thoms (Executive Officer) Br. _____

Envelope 10:58
or 2:58

Enclosure

Received by Ann Watkins

Courier _____ Trip # _____ Time 2:58
(Received)

Even

Exposure is $\frac{1}{25}$ @ f.6.3

Top ↑

OSS FORM 1156 OFFICE OF STRATEGIC SERVICES
REGISTRY OFFICE

Date 3 April 1945 Time _____
(Picked up)

To Mr. Meyer's office Hr. _____
Br. _____

From Mr. Thann (Executive Office) Hr. _____
Br. _____

Envelope or File No. 15,528 (General's files)
Enclosure Black Report 1945

Received by Ann Watkins

Courier _____ Trip # _____ Time 2:55
(2961) (Received)

[Even No. rolls]

[Exposure is 1/25 @ f.6.3]

15128
Black Report
SECRETSpecial black report #44BIA #52 from Rome (no date)
approximately November 14, 1944PRESENT ATTITUDE OF GERMAN JUNKERS

Talks with anti-Nazi members of the Junker class whose names may not, for obvious reasons, be disclosed, allow us to sketch a state of mind which is now certainly widespread in Germany.

Junker circles violently reject the accusation that the wars of 1870-1914 were caused by the Germans. They say that not so much the economic and other material clauses of the Versailles treaty offended them, but the accusation in the treaty that they were culpable. They left the public refutations of this to demagogues and kept silent in the conviction that the general international situation and not German provocation was the cause of the war of 1914. They were sure of reestablishing German honor by peaceful means. When Hitler took over power they thought: the fool will crash in six weeks. When this did not happen, they then thought it was a matter of six months, or two years. They say the most dangerous support to Hitler was given by England refusing to act against him after Rhineland, Saar de-militarization, etc. They say the aims of the greater German Reich (including Austria and Sudetenland) are those of the great majority of Germans; also of the Austrians and Sudetenlanders. They say Alsace is not really German, and desire it remain with France, for the Alsatians always have

SECRET

- 2 -

(Special black report #14)
~~continued~~

insisted that German unity is strong in the people and that the people would rebel against division. They admit the opposition between Bavaria and Prussia, Baden and Wurtemberg, etc., but say that it is only natural for brothers to quarrel as long as they are together, but unite when anyone dares try to divide the house. Our spokesmen absolutely denied that the German people feel themselves superior to others and claim this is a Nazi propaganda theme. They say the youth is not indoctrinated by Nazism and that this can be explained by the fact that the youth is naturally against those who are in authority. They claim that the Lutheran Junkers have now close relations with the Catholics in common resistance, and that the Lutherans often go to Catholic mass and vice versa. One theme of conversation seems to be common in these circles: it is not dogma that matters, but the common norms of a decent and happy life. They stress that the sufferings of the German people are unimaginable and that the terror wielded by the Gestapo is even worse than can be described.

They insist that their class, and the majority of the German people, has a "socialist faith" which is the belief that all men can be given what is necessary for a decent life through planned economy. As the Nazis have already expropriated, or control most of the property, liberalistic capitalism is already a thing of the past. They fear Communist brutalities more than anything else and

- 3 -

SECRET

(Special back report #14)
~~continued~~

a longing for the other side, for France, when they are incorporated into Germany; for Germany, when they are part of France. Our spokesmen say that German-speaking Swiss, Luxemburgers, are not to be considered as Germans either.

These Junker groups claim they have made three efforts to oust Hitler, the last of which was the attempt on Hitler's life made by von Stauffenberg. They say that their plans for a German "Commonwealth" have been worked out. This would not be on the basis of a federation, and would not include the reestablishment of the King of Bavaria and other Princes. It would include the general establishment of popular rule by elections, first of village, then county authorities, finally of regional governments. The eight units of the Commonwealth as planned are:

Prussia (including Brandenburg, East Prussia, Silesia)
Hanover (including Hamburg, Kiel, Schlesing Holstein)
Saxony (including the Sudenten)
Baden-Wurtemberg, Westfalia, Rhineland, Bavaria and
Austria.

They suggest that two years after the war, a plebescite should decide if Austria is to join the German Commonwealth. They insist that the German democracy would not be parliamentarian, but authoritarian, as the Germans are servile, like to obey, and want a Fuehrer. They

SECRET

- 4 -

(Special ~~black~~ report #14)
~~continued~~

say they would collaborate with Anglo-Saxons if these occupy the whole of Germany with an international control.

CONFIDENTIAL:

Much stress was laid in this talk on the point of international control of Germany. The Junker Spokesman said that if the Allies carried through the plan of having one part of Germany occupied by the Bolsheviks and the other parts by English and Americans, then the Anglo-Saxons would find refusal to collaborate also in the parts occupied by them. The reason for this, he said, is that the Germans act as one people and will not admit that Prussia be subjected to the Bolsheviks. He strongly advocated a joint Allied Committee for the control of the whole of Germany. He gave me the impression that there are official talks of Junker groups in this direction, and that he desires to enlist public opinion agencies in this direction.

November 28, 1944.

NOT TO BE ACCESSIONED

OFFICE OF STRATEGIC SERVICES
630 FIFTH AVENUE
NEW YORK, N. Y.

SECRET

November 27, 1944

X Y 7 3320

Prepared for Mr. J. Edgar Hoover

MEMORANDUM

To: Major General William J. Donovan

From: John C. Hughes

Subject: Special black report #15.

I am sending you, as special black report No. 15, the memorandum herewith enclosed. It has been so edited that the individual through whom this information came, will not be revealed, and it is suitable for normal dissemination. Copies are, therefore, being forwarded to Mr. Ferdinand L. Mayer for proper distribution.

For your personal information, I quote Black's description of his source as follows, so that you may know to whom he talked on this subject. The name of the source, which is not revealed in the following summary, you will find in the enclosed sealed envelope.

"Source of Rome Report #47 (our Black No. 15) dated November 2, 1944:

This material was furnished by a German priest who had been in and out of Germany on frequent missions until the end of 1942. He is in constant contact with persons who have connections in Germany and from whom a steady flow of material is expected. One of these is a personal friend of the family of Stauffenberg, the officer who made the attempt on Hitler's life. The members of this family were highly considered in Church circles and the knowledge that they have been entirely wiped out through murder by the Nazis is being quietly circulated.

The source says that an important German archbishop, as well as most other bishops, excepting only those in Bavaria, fear Communism more than anything. He says they hold that, if there is no solid hope for a democratic reconstruction of Germany, the bourgeoisie, having become proletarian, will help in violent Communist revolutions. Our source evidently expresses the minds

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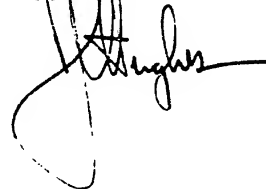
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- 2 -

of the Bishops when he says they will accept Allied American-English authorities readily and will be prepared to be of use to them. Asked if they would admit a division of Germany, he replied that he was sure they would not take any decided action to defend German unity. When the statement was made by this writer, who is himself a Bavarian, that a suppression of the national-Pangerman reality was the best way to obtain rehabilitation for individuals from the Bavarian-Rheinland sections but not German-national, he admitted that Bavaria felt strongly for autonomy.

COMMENT: There seems no doubt that the Bishops have the intention of being favorable to the Allies when they occupy Germany and of being a factor in hindering the development of a resentment mentality."

J. C. H.



NOT TO BE ACCESSED

OFFICE OF STRATEGIC SERVICES
630 FIFTH AVENUE
NEW YORK, N. Y.

SECRET

November 25, 1944.

MEMORANDUM

X Y 73 269

To: Brigadier General William J. Donovan
From: John C. Hughes
Subject: Special black report No. 12

I am sending you herewith, as special black report No. 12, the attached memorandum. It has been so edited that the individual through whom this information came, will not be revealed and it is suitable for normal dissemination. Copies are therefore being forwarded to Mr. Ferdinand L. Mayer for proper distribution.

For your personal information, I quote Black's description of his source which you will find in the enclosed sealed envelope.

J. C. H.

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OFFICE OF STRATEGIC SERVICES
630 FIFTH AVENUE
NEW YORK, N. Y.

SECRET

MEMORANDUM

November 24, 1944

XY 73268

To: Brigadier General William J. Donovan
From: John C. Hughes
Subject: Special black report #11.

I am sending you, as special black report No. 11, the attached memorandum. It has been so edited that the individuals through whom this information came, will not be revealed and it is suitable for normal distribution. Copies are therefore being forwarded to Mr. Ferdinand Mayer for proper dissemination.

For your personal information, I quote Black's descriptions of his various sources which you will find in the enclosed sealed envelope.

J. C. H.

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OFFICE OF STRATEGIC SERVICES
630 FIFTH AVENUE
NEW YORK, N. Y.

SECRET

November 23, 1944

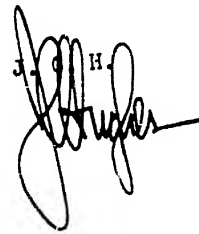
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MEMORANDUM

To: Brigadier General William J. Donovan
From: John C. Hughes
Subject: Special black report No. 10

I am sending you, as special black report No. 10, the attached memorandum. It has been so edited that the individual through whom this information came, will not be revealed and it is suitable for normal distribution. Copies are therefore being forwarded to Mr. Ferdinand Mayer for proper dissemination.

For your personal information, I quote Black's description of his source which you will find in the enclosed sealed envelope.

J. C. H.


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OFFICE OF STRATEGIC SERVICES
630 FIFTH AVENUE
NEW YORK, N. Y.

SECRET

November 20, 1944

MEMORANDUM

X X 73012

To: Brigadier General William J. Donovan
 From: John C. Hughes
 Subject: Special black report No. 9.

I am sending you, as special black report No. 9, the memorandum herewith enclosed. It has been so edited that the individual, through whom this information came, will not be revealed, and it is suitable for normal distribution. Copies are, therefore, being forwarded to Mr. Ferdinand L. Mayer for proper dissemination.

For your personal information, I quote Black's description of his source as follows, so that you may know to whom he talked on this subject:

"Source of Rome Report No. 14 (our Black No. 9) dated from Rome September 11th, 1944, but delayed in transmittal to this office.

These anecdotes and facts come from Lom Guetet, a French priest of the Benedictine Order who, before the war, belonged to the St. Jerome Monastery near Rome. After capitulation of France, he joined the "Charitiers de la Jeunesse" which were meant to maintain the sound spirit and good health of French youth. When this organization became collaborationist and even helped in sending French youth to Germany, he started working in the underground. He represents the current French resistance opinion in complaining that the Americans do not permit the battle against the Germans. He admits that, although the Maquis forces have qualities of daring and exceptional persistence, they lack in discipline and are inclined to follow personally chosen leaders who disagree among themselves and may cause division.

Guetet who is responsible for military affairs was accompanied in his mission by Father Fraisse of the Jesuit Order, commandant of the Maquis R.1 in charge of political contacts, propaganda, etc., and by a Secretary and a chauffeur (two students from Grenoble twenty and twenty-three years of age). All four are in French military clothes with the armband of FFI.

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- 2 -

SECRET

(Special black report No. 9
continued)

"The FFI refuses to join the FFE; (French Forces of the Exterior). They say these are professional soldiers (employees) and conscripts. The spirit of FFI is rather impatient and revolutionary.

As they are the heroes for the French people, it would seem necessary for American authorities not to risk new psychological oppositions such as are developed in French and Italian circles. The solution might be to allow the small groups of FFI who have always existed separately, to participate in separate companies in further battles, and to place them so that they cannot form one block of opposition. They are stubborn and will not give in, in what they consider rightful claims of existing separately: they would be dangerous if left to foster bitterness among the population that admires them."

J.C.H. 4 rev.
J. C. H.

Black Report 15,528
NOT TO BE ACCESSIONED

OFFICE OF STRATEGIC SERVICES
630 FIFTH AVENUE
NEW YORK, N. Y.

x Valican
x Hughes

SECRET

17 November 1944

XX 72957

MEMORANDUM

To: Brigadier General William J. Donovan
 From: John C. Hughes *J.C.H.*
 Subject: Special black report No. 8.

I am sending you, as special black report No. 8, the memoranda herewith enclosed. It has been so edited that the individuals, through whom the information came, will not be revealed, and it is suitable for normal dissemination. Copies are, therefore, being forwarded to Mr. Ferdinand Mayer for proper distribution.

For your personal information, I quote Black's description of his sources as follows, so that you may know the various individuals he talked to on this subject:

"Sources of Rome Report No. 37 (our Black No. 8) sent from Rome undated but an approximate date would be October 12th.

(R. #37 - B-1)

Enrico Basari has defended, during Fascist domination, the idea that re-action against Fascist domination of the radio was necessary as even the preachers on the radio were chosen so as to give a Fascist tinge to religious talks. The Cardinals Piazza (Venice), Nasalli-Rocca (Bologna) and Lavitrano (Palermo), members of the Cardinal's Commission for Italian Catholic Action, accepted to sponsor this. Basari, who is very daring and ingenious, succeeded in organizing non-Fascist transmissions, and, as seen by B-1 (attached) worked successfully with the Underground. His Catholic Radio Center is now financed by the Catholic Action Center (Centro Catolico Cinematografico) which, with the film "Pastor Angelicus" made a substantial profit.

(R. #37 - B-2)

Father Soccorsi, Director, with whom I had three talks, hopes that he will receive more freedom from the State Secretariate after the war; now he is obliged "to say nothing even when Radio Vatican speaks". The RV short waves cannot be

NOT TO BE ACCESSIONED

- 2 -

SECRET

(R. #37 - B-2
continued)

heard in Italy, Spain or Southern France: and he hopes the peace conference will allow the Vatican some medium waves although this is given only to a national State. He argues rightly that if the liberty of the Vatican to broadcast is accepted, the concession of the efficient means (medium waves) to do this must follow."

J. C. H.

13,528
NOT TO BE ACCESSIONEDOFFICE OF STRATEGIC SERVICES
630 FIFTH AVENUE
NEW YORK, N. Y.*Black Report*

SECRET

November 2, 1944

X X 72179

MEMORANDUM

To: Brigadier General William J. Donovan

From: John C. Hughes

Subject: Special black report No. 7

I am sending you, as special black report No. 7, the memorandum herewith enclosed. It has been so edited that the individuals, through whom the information came, will not be revealed, and it is suitable for normal dissemination. Copies are, therefore, being forwarded to the Reporting Board.

For your personal information, I quote Black's description of his sources as follows, so that you may know the various individuals he talked to on this subject:

"Sources of Rome Report No. 35 (our Black No. 7) sent from Rome October 12th.

- Sources of the proofs regarding the non-existence of tractions (discussions) between the Vatican and Russia are,
- (1) Fr. Vanlutssem, Acting Superior of the Collegium Russicum, and man of confidence of Cardinal Tisserand, who said that the Pope answered definitely "No" to the Cardinal's question in a private audience regarding the rumors that talks with Russia had been initiated, about ten days ago.
 - (2) Father Penitenti, Italian priest who, after having been deeply impressed by the religious spirit of Russians whom he knew as Chaplain in occupied Russian territories, is now preparing (with the sympathy of the Congregation of "Propaganda Fide"), a society for promotion of contacts between all Christians, mainly the Orthodox, who received from Acting Secretary Montini, the answer that there were no tractions with Russia - about three weeks ago.
 - (3) Having checked with about ten other good sources, among whom are Gonella, Giordani, Msgr. Fontenelle, Andreotti, Giani, Vosta, Creusen, S.J., who would probably have known if there was any question of Vatican "rapprochement" with Russia, the negative seems reasonably sure. In a long audience with Cardinal Pissardo, who, as Prefect of the Congregation of Studies, has bi-monthly audiences with the Pope, the attitude on Russia appeared absolutely unchanged".

JCH
J. C. H.

CONFIDENTIALP. P. Report #7.

(R. 55 and R. 58)
(October 19, 1944)

The following is a summary of reports from a reliable and intelligent observer on the topic -

The Vatican and Russia

Very authoritative sources in the Vatican are insistent that, up to the present, (October 1, 1944), no "tractations" (discussions?) have taken place between the Vatican and Russia. Even those individual priests who, deeply impressed by the underlying religious quality in the Russians, are seeking contact with Orthodox Christians, agree that, thus far, there is no question of a "rapprochement" between the Vatican and Russia.

As illustrative of the difficulties in the way of such progress, they recount the statements of Metakievich, the Soviet representative in Rome immediately after the liberation. In answer to the inquiry "What are you planning to do with the Catholics of Wolhynia and Galacia?", the Soviet representative said, "They will become Orthodox". In further discussion, he displayed detailed knowledge of the localities in question, and of the Uniate Church. He asserted that there would be no persecution of the Catholics, but indicated that there would be obstacles to prevent the forming of enclaves of Catholicism within the Soviet territories. He summarized the position by stating that Russia was finding its way and that he did not know whether it would be atheistic or Orthodox, - "but Catholicism is not for Russia".

*13726
Black Reports*
NOT TO BE ACCESSIONED

OFFICE OF STRATEGIC SERVICES
630 FIFTH AVENUE
NEW YORK, N. Y.

SECRET

31 October 1944

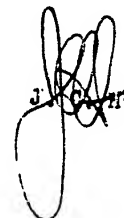
MEMORANDUM

XX 72056

To: Brigadier General William J. Donovan
From: John C. Hughes
Subject: Special black report (No. 6)

I enclose herewith a further special black report (No. 2), setting forth the conclusions of an important Vatican figure on the French political situation. In the memorandum, for security reasons, I have merely called him "S". His name and a description of him are contained in the envelope attached to this memorandum. The "Comments of the Author" on page two of the memorandum are the comments of Black.

A further collection of reports have now been received and are being processed. I shall send the most significant and secret ones to you by this same method. Others of a more routine nature will be given wider dissemination through normal SI channels.


J. C. H.

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Even No. rolls.

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Top ↑

Brigadier General William J. Donovan

SECRET

Even No. rolls

Exposure is $\frac{1}{25}$ @ f.6.3

SECRET

Cardinal Tisserand who is President of the Biblical Commission and head of the Congregation of Oriental Rights. He is the only foreign Cardinal in Rome; is French (but not a French Bishop), and has many enemies because of his outspoken character, but is highly esteemed because of his great reputation as a scholar. He has been an outspoken anti-collaborationist and his contemplated visit to France is bound to have repercussions.

15528
Black ReportUndated (probably about
the end of Sept-
ember)Special black report

No. VI (#24)

Conclusions on the French Political Situation

S holds that it would be imprudent to form any definite opinion on the new French political tendencies and their respective force, as only tentative political formation can be observed. He forecasts that the Government as it is now, is not stable and can be overthrown very soon. It is true that progressive Catholics now hold many important levers of command, but this may be followed by an anti-Catholic reaction. For this reason, the plans for a new constitution have not been worked out, as their presentation now might call for contrary reactions which would prejudice the future. The school question is bound to be a hard struggle; the atheist and anti-clerical tradition of the last 100 years is still strong. Spontaneous oppositions against the materialistic spirit of the university was already strong before the war, and has increased during the war. It is better to await the end of the pendulum movement - left-right-left- etc. - for the next two to six years before risking the proposal of important constitutional changes.

At this moment, there is a certain unity for a program of realization, which would give the state far greater control over economic life. The Christian democrats are as radical as the socialists and, at the moment, more radical than the Communists. S has experienced that the Communists always oppose practical measures of social action because their application would harm the "revolutionary potential" in France. He says the policy of Communists is to maintain enough popular unrest and dissatisfaction to allow them to appeal to the masses for the overthrow of the existing regime. They feel that if a coalition of parties (among which the Christian Democrats assume dynamic leadership) realizes substantially a new structure of social justice, then their claim of being the "only savior" will be proven unjust.

Policies of Pius XII

S has the impression that fear for triumph of Communist policies dominates the Pope's ideas. He is most concerned how to counteract this menace and the central part of his discourse of September 1st stresses the economic-social reforms which should take away from the Communists the reasons for their revolutionary appeal. He uses some sharp expressions regarding capitalism: "Capitalism, if based on erroneous conceptions and assuming an unlimited right over property without any subordination to the common good, the Church has condemned as contrary to the natural law".

- 2 -

No. VI (#24) (continued)

This does not mean, says S, that the Pope can be expected to come out for democracy and for the Allied cause. The Pope envisages democracy from a purely religious angle as a form of supernatural charity, tending to give to each human being, the conditions of life which are favorable to his spiritual development.

S thinks that when Pius XII is convinced, in conscience, that a measure must be taken, he will disregard all opposition of his environment and be energetic. He admits that it is rather rare that the taking of an attitude towards political situations should become a question of conscience for him, as he always sees pro and contra of each political attitude. The second "leitmotiv" of the Pope's preoccupation at this moment is the hunger and suffering of the Italian people. Pius XII attaches less importance to the political reconstruction of Italy than to the speedy intervention to procure food, clothing, housing for the suffering Italians.

Comments of the Author

These conclusions (in the opinion of this writer) which are only tentative, present an important aspect. All Allied approaches to the Pope should be very carefully studied in their moral implications. Whatever proposal or demand would seem to be purely political and which would interest Vatican diplomats, would not appeal to Pius XII. As most Allied proposals have deep moral implications, the care with which these implications are given their full value might decide the reception or rejection of the proposals.

OFFICE OF STRATEGIC SERVICES
630 FIFTH AVENUE
NEW YORK, N. Y.

15-528
Pol Report
11/1/44

SECRET

27 October 1944

MEMORANDUM

To: Lieut. Edwin J. Putzell
From: John C. Hughes
Subject: Special black report No. 5.

Here is a further report for the General, similar
to the one I sent you under date of the 24th of October.

Would you be kind enough to hand it to him and he
will determine what disposition will be made of it.

J. C. H.


ab

OFFICE OF STRATEGIC SERVICES
630 FIFTH AVENUE
NEW YORK 20, N.Y.

SECRET

October 27, 1944

MEMORANDUM

TO: Brigadier General William J. Donovan
FROM: John C. Hughes
SUBJECT: Special black report No. 5

The attached memorandum on the State Secretariat of the Vatican is, I believe, harmless enough to receive reasonable dissemination, but our friend Black added a few items which I think should be reserved for you.

They are as follows: He had a conversation with Mgr. Fontenelle, who is a Canon of St. Peter's, a Frenchman, and a friend of Maritain. Mgr. Fontenelle has frequent private audiences and knows the Vatican well. He stated that, in his opinion, the Pope is deeply concerned about Italy and somewhat pessimistic over the strength of Communism, which he believes would lead to Anarchy in Italy and elsewhere. The Pope is also badly informed on Russia, and it is improbable that there are any actual Vatican negotiations with Russia. However, the Pope shows some signs of doubtfulness, and it is not impossible that he will revise his opinion on Russia. Two years ago he still said "I do not know which is worse, Stalin or Hitler". Now, he speaks in the sense that Hitler is worse. However, he does not protest against some of the German crimes for diplomatic reasons, believing that he had succeeded in stopping some of the harshest German measures and not wishing to imperil that achievement by speaking.

The same dignitary had seen Cardinal Villeneuve soon after his arrival, and while he describes the Cardinal as broad-minded and pro-Ally, he believes that he is trying to plead on behalf of the collaborationist Cardinals of France. The Cardinal told Mgr. Fontenelle that Cardinal Gerlier had, immediately after the liberation, issued a Pastoral Letter telling the faithful to recognize the De

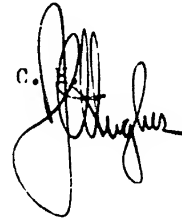
SECRET

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Gaullie government and to obey it, but added to it "you must not be absorbed by it". (Black says that this should not be accepted without checking, as it comes third hand.)

I take it that you will consider my covering memorandum as for yourself and not for circulation with the attached document.

J. C.

A handwritten signature in dark ink, appearing to read "J. C. Black", written over the typed name "J. C."

Secret Reports
SECRET

No. V

October 27, 1944

A reliable and well informed observer has sent word from Rome that, at the present time, it is unlikely that a new Secretary of State will be appointed in the Vatican very soon.

The Pope has an enormous capacity for work and has been doing the work of the State Secretariat himself. He has all matters in his hands and no important letter goes out without his seeing it. Emphasis is placed on the exceptional spiritual and intellectual superiority of the Pope - "There is no man second to him".

A candidate for the office is stated to be Mgr. Montini. He is very reserved and a great admirer and follower of the Pope, democratic minded, but very prudent. He is not believed capable of presenting independent decisions. Another candidate is Mgr. Tardini, who is more energetic.

In November of last year, this same source prepared a memorandum on the policy making machinery of the Vatican, which is perhaps worth including in connection with the foregoing.

It reads as follows:

SECRET

November 4th, 1943

Having brought up-to-date our former experiences with consultation of highly placed persons in different countries, we can present the following summary of the present machinery responsible for Vatican policies.

Some of the persons consulted had recent confirmation on some points and some have been at the Vatican during the war. This summary is made with the aim of sketching the way in which reliable information regarding the present Vatican policies can be obtained.

The Sacred Congregations and the
Secretariate of State.

During the reign of Pius XI, it could be said that the Sacred Congregations and State Secretariate were not really policy shaping. Pius XI made it clear to his advisers that he studied important matters personally and made his own decisions. This procedure, which is not traditional, was stopped by Pius XII. It is known that the present Pope, although very clear in his ideas, is rather timid and prefers not to impose practical decisions. It can be said that the decisions regarding Vatican policy are now made by the following Sacred Congregations.

1. The Sacred Congregation for extraordinary affairs which handles particularly matters concerning Concordats and civil laws. It comprises the Pontifical Commission for Russia. Normally, it is headed by the Cardinal, Secretary of State, as its matters have to be submitted through the Secretary of State. Cardinal Maglione, who is recognized as the great practical organizer in international affairs and is one of the Cardinals known to be pro-democratic (notably when he served as nuncio in Paris, is the Prefect of this organization. Cardinal Pizzardo, who has been prominent in anti-democratic intrigues for more than fifteen years, is assumed to be still influential in this Congregation.
2. The Sacred Consistorial Congregation chooses bishops and administrators and handles matters concerning all dioceses which do not belong to mission territories. The secretary is Cardinal Rossi. This Cardinal is one

November 4th, 1943

SECRET

of those whose policies are the least known.

3. The Sacred Congregation for the Oriental Church treats matters pertaining to those dioceses which do not follow the Latin Rite. The secretary, Cardinal Tisserant and one of the most influential members, Cardinal Lavitrano are known to have pro-democratic leanings.

4. The Sacred Congregation for the Propagation of the Faith treats matters pertaining to missions. The Prefect, Cardinal Fuamosoni-Buondi, was formerly apostolic delegate in the United States.

5. The Sacred Congregation of Rites deal only with liturgical matters but the dynamic character of its Prefect, Cardinal Salotti has given it a certain policy-shaping value through declarations of the Cardinal, first strongly democratic, for a time strongly Italian nationalists, and since 1940 reaffirming certain pro-democratic tendencies.

6. The Supreme Sacred Congregation of the Holy Office deals with the teaching of faith and morals. It very rarely touches policies. The secretary, Cardinal Marchetti Selvaggiani, is very Italian-minded.

7. The Sacred Congregation of Seminaries and Universities, although strictly it deals only with discipline has been used recently for ideological policies in issuing a list of anti-racist and anti-totalitarian theses to be taught. (1938) The active secretary, Msgr. Ruffini, is known to be pro-democratic.

The other Congregations (Sacraments, Council, Religious, Ceremonies, Basilica of St. Peter) have no policy-shaping influence.

The Secretariate of State is officially an executive office (as are the Chancery, the Datary and the Camera). However, it is in fact becoming more and more policy-shaping under the influence of Cardinal Maglione and of the present under-secretary, Msgr. Montini, who is now very close to the Pope.

The Channels of Information on Vatican Policies.

Pius XI has made drastic reforms and removals in the Congregations so that they now generally consist of exceptionally trustworthy and prudent ecclesiastics. Pius XII, although very mild and allowing a reasonable independence, has maintained a

-3-

November 4th, 1943

SECRET

certain standard of unity among the leaders of the Congregations. The tradition that Vatican officials give no signs of their real attitudes towards policies has been strengthened. Vatican officials never give out secrets. Cardinal Maglione is more difficult to approach than his predecessors. When Rome is liberated, no change may be foreseen in the extreme secretiveness of Vatican officials. Reliable information on Vatican tendencies can only be built up through the following approaches.

1. The Consultors. The official Consultors do not give any information but each Congregation has semi-official Consultors who can speak more freely. There are semi-official Consultors for questions dealing with specific countries. So for instance, Msgr. Fontenelli, is semi-official for French questions and other Monsignors or Professors are consulted on German, English and American questions. There are also semi-official Consultors on the legal questions (professors of the Appollinari) on social and precise political questions etc. These persons cannot tell what the precise Vatican policy is but if for a certain time they go on defending a certain thesis without suddenly stopping, there are serious chances that these theses represent a Vatican policy.

2. Procurators of Religious Orders. They have to go around very much for practical affairs and know all the stories and gossip of the Vatican. In piecing together and checking their information, the key to certain problems can be found.

3. The direction of different Orders and of different Colleges in Rome. At the occasion of their visits to Vatican offices in connection with their members or students belonging to different countries, it is often possible to make conclusions from precise reactions. So for instance, with different experiences made in arranging to send missionaries or students to different countries, it is often possible to make conclusions on the relation between the Vatican and those countries. The members and students from many countries living in Rome are also excellent sources of information, mainly, if they travel regularly to other countries, as is the case of certain professors who teach half a year in Rome and the other half in Salamanca.

SECRET

-4-

November 4th, 1943

4. Catholic Action leaders of Italy. They avoid politics and are in general definitely a-political. In bringing up certain topics and studying the more or less severe reactions, it is possible to conclude negatively which policies are not favored by the Vatican.
5. The Vatican News Agent, Msgr. Pucci. Since about 1919, Msgr. Pucci has had nearly the monopoly of Vatican news items. Correspondents know that they could not get information at the State Secretariate or other Vatican sources but that they could bid at the highest price from Msgr. Pucci. The reason for this was that the brother of Msgr. Pucci had made a bankruptcy of several million liras which Msgr. Pucci had accepted to repay, saving the honor of the family. Prompted by humanitarian feelings, Vatican authorities had come to accept this monopoly in the same of news. When opposition in news circles ran high against Msgr. Pucci, Cardinal Pacelli, then Secretariate of State, was too good hearted to impose a drastic measure. His successor as Secretary of State, Cardinal Maglione, who is much harder in character stopped this monopoly in 1939, but Msgr. Pucci is still the main source of news. The news obtainable from Msgr. Pucci is mainly straight ecclesiastical news giving no indication of Vatican policies. Msgr. Pucci has been very friendly with Fascist officials and if he changes his attitude after the occupation of Rome, his statements will have to be prudently weighed.
6. The "Osservatore Romano". Founded in the time of the conflict between the Vatican and the Italian government, the Osservatore has become less and less an expression of Vatican policies in recent years. The director, Count Della Torre, now ailing, has been for years an eloquent writer without, however, touching practical policies. He receives no instructions from the Vatican and even when he submits questions or drafts, he rarely receives a definite answer. He does not actually direct the tendencies of the Osservatore. Professor Guido Gonella, who has been writing for about ten years the most important column in "Osservatore Romano" (formerly called "Acta Diurna"), does not submit his articles

-5-

November 4th, 1943

SECRET

(there is no censor appointed to the Observatore because this would mean that the Vatican assumes a certain responsibility for its contents). In personal talks, Guido Gonella has often proved to have a staunchly democratic mind. In comparing the theses he prints with those he expresses in private conversation, certain indications on what the Vatican permits can be gathered.

7. Civiltà Cattolica. This review of the Jesuit Fathers expresses the nearest thing to what may be called "the Papal thought." The review, La Famiglia, may also be considered authoritative, although the writers have inside information, their articles are generally rather abstract and only through prolonged contacts with these writers can concrete conclusions on practical policies be reached.

8. Radio Vaticana. At its foundation, Radio Vaticana was absolutely unofficial. In the case of Cardinal Innitzer and other cases, broadcasts of Radio Vaticana have been publicly disavowed by the Vatican. Since the war, Radio Vaticana has become more or less an expression of certain ideas which the Vatican could not express officially. After a period of great prudence, Radio Vaticana has (since '42) attacked rather openly the Nazi tenets through news comments and sermons. On April 11, 1943, a new program (for Russia) was started, for the first time with the statement that it had been organized at the request of His Holiness the Pope. This may indicate a further step in using Radio Vaticana for the "semi-official" expression of Vatican policies. Radio Vatican at the start had no budget for news and the General of the Jesuits supplied the funds. Father Sokorski, S.J., present technical director, is strongly pro-fascist and has hindered American Jesuit Fathers who were organizing the news coverage. The organization of Radio Vaticana at this moment is not clearly defined and there are thus possibilities to develop this channel for better information.

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630 FIFTH AVENUE
NEW YORK, N. Y.

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24 October 1944

OSS

MEMORANDUM

To: Lt. Edwin J. Putzell, Jr.,
From: John C. Hughes

This is the report for the General which I spoke about to you on the telephone. The General wants it to be handed to him and I understand that he will determine what disposition of it will be made.

JCH
J. C. H.

R.T.

Prepare this for FDR &
Hull only - 3 +
should be handled by
very firm & handle
24/10

OFFICE OF STRATEGIC SERVICES
630 FIFTH AVENUE
NEW YORK, N. Y.

SECRET

23 October 1944

MEMORANDUM

To: Brigadier General William J. Donovan
From: John C. Hughes
Subject: Special black report

On Saturday afternoon, Fred Dolbeare and I showed you a report which had just come in from Rome, and you requested a copy of it. The report has been rewritten in a more legible form, broken down as to subjects, and is enclosed herewith.

You will note that I have labelled it "Special black report No. 1, 2, 3 and 4". I shall use similar headings for further reports received through this same channel, and routed directly to you in view of their secrecy and importance.

In the enclosed sealed envelope is the name of the "dis" lished informant" or "source", which I did not wish to include in the report for security reasons.

JCH.
J. C. H.

*Frank Capra*Special black report**SECRET**

No. IV (#28)

The De-Italianization of Church Diplomacy

My source holds that the nearly exclusive Italian recruiting of nuncios, apostolic delegates, curia-monsignori, must cease principally for the reason that Italian tradition does not comprise habits of honesty and straight-forwardness. He points out that the other extreme would be worse: if a nuncio to France had to be French, etc. He holds an American nuncio, for instance, should be in France, a Belgian in Germany, etc. He stresses the great difficulties of the change. For bishops who have to send priests to Rome to be trained for this work, are inclined not to send the best, whom they need, and even the best are possibly not so good in their development as young priests in Italy, since they are in a foreign country. The pressure for non-Italian nuncios should come from bishops and also from governments.

Black Report 15.528

Special black report

SECRET

No. III (#28)

The Pope and Russia

My source is convinced that the Russians have not approached the Pope and that the Pope still holds that he must not make any opening. The reports of the only priest in Russia, corresponding with the Vatican, (the American Assumptionist, Father Braun), were still very pessimistic at the beginning of the war. They were interrupted for a time. Now they have started coming through again, they are still more pessimistic. Father Braun holds the leaders of Russia have not changed their ideas and cannot be trusted.

My source has tried to change this impression by communicating the results of his investigations, but is convinced that the conviction of the Pope is firmly rooted that the Russian Government has no intention of allowing any liberty, and intends to pursue the suppression of religion. My source is firmly convinced, since the beginning of the Russian revolution, that Russia will undergo the same evolution as France. He remarked that they copied the very methods of gradual suppression of the Church as the French revolution: first suppress convents, then exact oaths of fidelity for secular priests, etc. He thinks that what happened in France after ten years (Napoleon's opportunistic concordat) is bound to happen after twenty or thirty years in Russia.

He says he has proofs that the Russian people will come back to religion very quickly as soon as freedom is obtained. He quotes the following examples: Hungarian chaplains (and four of his men, of the Russicum, whom he managed to send with the Italian armies) reported that when they communicated that mass would be said, the Russians flocked from afar - sometimes 5,000 assisted at mass. The Russian prisoners were found to be rarely anti-religious: about sixty percent of the rural districts have learned their prayers in the family - in the cities, much less.

In Odessa none of the churches have been destroyed by the Soviets, but they were mostly converted into places for archives, and were well kept. All the church properties, instruments, books, etc., had been carefully kept by the faithful who were not molested. In Galicia, also, the Russians have not destroyed churches, but the Archbishop Szepticky fears the taxes are too high to continue to be paid.

- 2 -

SECRET

No. III (#28) (continued)

My source holds that the new tendency of tolerance towards religion, as well as private property, started as early as 1934 (although there were still two switchbacks of persecution). My source complains bitterly that he had received no literature from America for five years, and even since the liberation, only a few copies of TIME (which he appreciates and subscribed to before the war). He has relied mostly on Switzerland. He is going to get me his copy of the latest book of Piccard, "La Fin d'une Revolution". The novelist, who left Russia only recently, described the three kinds of Russians: the old-guard atheists, the people who kept their faith, and the young generation that is honest, moral, and begins to think that what they really need most is religion. He says that reports from Odessa, for instance, showed that there was nearly no prostitution - an honest and truthful social life; that the Germans, Italians and Rumanians introduced perversions. He concluded that the Americans, like the Russians, are a naturally honest and moral people, and that the great tragedy is that too many European Catholics are not honest.

The Case of the Russians in Rome

A certain day, last year, my source received the visit of one of the young priests at the "Russicum", Father Petchanor. This young Russian, educated in the Baltics, a convert, said he could not give his superior the reason for his frequent visits in town, and thus had difficulties. He explained how the superior, a Spaniard, who has the communist bogey complex in the highest degree, would not admit the reason for his visits: he was hiding Russian soldiers who had escaped from the Nazi labor battalions in Italy. My source arranged the matter by appointing a Belgian Father to give the young Russian priest the necessary permission, and warning the superior of this measure. Father Petchanor showed marvellous organizational qualities and was soon helped by an older Russian priest, Father Serge Obolensky, son of one of the great Russian families. The main hiding place was the consulate, or legation, or a house that had been abandoned. The Italian Vice-consul who had to take care of the building, performed these duties in picking flowers in the garden every day. He remarked nothing unusual and was thus extremely surprised, on the day of the liberation of Rome, to find the words USSR on the door, and an armed guard with the red Soviet armband, posted before the entrance. When he went inside, he found sixty Russian soldiers there with a priest in their midst. He started protesting, but Father Petchanor explained that they had saved the house from being requisitioned by the Allies, and soon the Consul was serving them the best champagne. When the representatives of Moscow arrived, they found a Russian committee of liberation formed: it took some time before they got used to the

- 3 -

SECRET

No. III (#28) (continued)

priest whom all the soldiers revered. Now they are so friendly that my source fears that Father Petchanor may give them too much information. My source had contributed funds to feed the Russian soldiers, and the Pope personally made a gift for this purpose. On the first day of the liberation, sixty soldiers with red USSR armbands, led by Father Petchanor, marched through the streets for the audience at the Vatican. They created a sensation, and were much impressed by the Pope's amiability.

Note: The reports in the American press, saying a "pope" (Russian Orthodox priest) led them, are thus incorrect. In fact, the Russian Orthodox priest refused to hide the soldiers out of fear of reprisals and hid one a few days before the liberation when there was no doubt the Germans were clearing out.

The Mentality of the Russian Authorities

My source had asked the Pope if he could ask Begomolov for information on the Catholic churches in occupied Poland. He received permission to do so orally, but not to make the request in writing. He missed a few opportunities to see Begomolov in meetings and talk about the matter unobtrusively. He then had a friend ask the question for him, and the rather curt answer was that my source could ask the question in writing. My source is determined to enter into relations with Begomolov, and the following little incident may help:

The Russian minister made an official visit to my source on the first days of his arrival. My source showed him his library; also the old slavic books on liturgy. The Consul was interested and read some prayers out of the book to show he knew the language-(the liturgical language differs from the present Russian and this proves that the Minister had received a good religious education). My source then gave him, upon departure, a couple of reprints of his articles published in an American Quarterly. He described, when presenting the last article on "The Action of Ultra-violet Rays for the Restoration of Old Paintings", how he had made a little scientific discovery. The Minister then became enthusiastic and exclaimed: "A Cardinal who is a pioneer in Science!" My source was a chemist before he became a priest, and showed the Minister his elaborate scientific library.

My source is convinced that if the Russian leaders can come out of their isolation and see the Western World as it is, there will be great changes. He accepts my conclusion that the best policy is to multiply the contacts so that the division between the sectarian and isolated old-guard, and the open-minded and moderate groups, should develop into a permanent political balance.

- 4 -

No. III (#28) (continued)

SECRET

Comments of the Author

The Pope is not sufficiently informed on Russia. Various channels should submit reports to him on the people - he reads everything he receives from a good source.

Special black report**SECRET**

No. II (#28)

The Pope and Germany

My source confirms that it is very probable that the Pope declared that Germany must be treated as a great nation. He says the Pope is very concerned with the fact that German Catholics whom he admires immensely, may be made very unhappy by the Allies. My source explains this special concern for the Germans by two psychological factors. First, in his immediate environment, there are strong German influences. His confessor, Fr. Leiber (Jesuit) is a German, his private secretary is a German priest, member of a religious order, the Sister who serves him is a German sister who has been taking care of his household since he was in Munich, the Superior of the Sisters who serves at the table in the evenings, and then talks with him, is a German.

Monseigneur Kaas (former head of the Center Party) is still very close to him. When the Pope has his holiday in Castel Gandolfo, Monseigneur Kaas also takes his vacation there and they converse repeatedly every day.

Baron Weiszacher is an extremely fine gentleman who has also won the sympathy of the Pope. (He visited my source when appointed, and was asked about the brutalities of the Nazis in Poland. In answer, Baron Weiszacher forwarded later the three official White Books of Berlin with the Polish "crimes").

The second psychological reason is that the Pope comes from a fine family which has, however, always lived in a small way and has an indelible impression of the magnificent way in which the Germans treated him. In general, a Nuncio, dean of diplomatic corps with many advantages, remembers this period with sympathy when he becomes an ordinary curia-Cardinal. My source knows how wonderful the Germans are in their ways of winning sympathy (in an organized, but seemingly honest way). The splendid torch manifestation of farewell of the Berlin Catholics to their Nuncio Pacelli is unforgettable (but probably had political organization behind it). Also the Pope who tried hard to make the peace in 1917 believes he is called to succeed this time.

My source stressed that these psychological factors are not conscious and that the Pope is exceptionally high in his motives and judgments. But he is of extreme sensibility and, although very humble, is very prone to be offended by people who do not approach him the right way and to have deep affection for people who do.

- 2 -

No. II (#28) (continued)**SECRET**Comments of the Author

The only way to win the sympathy of the Pope for severe measures against Germany, is to start from the premise that German individuals will suffer much more from the Allies (and oppressed peoples) if some very visible change is not brought about to avoid recurrence of aggressions. If Bavarians, Rhinelanders, etc., become citizens of an independent state, federated or not, they will, the sooner, be rehabilitated than if they remain members of a powerful, incurably nationalist Gross Deutschland. Starting from the Pope's premise, it is possible to prove that hope for individual Germans is more solid, if no Catholic influences insist that Germany should remain politically great.

Black Report

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SECRETSpecial black report

No. I (#28)

The Pope and France

My distinguished informant affirms that the Pope has never been pro-Pétain, and thinks it probably true that the Pope may have said to Cardinal Gerlier that he cannot understand how the Cardinal did not see, from the beginning, that Vichy was an instrument of the Germans.

The Pope and Cardinal Gerlier

The Pope told my source personally (repeating the story on three different occasions, which proves he attaches importance to it), the story of his declarations to Cardinal Gerlier upon the occasion of his visit to the Vatican. My source stressed that Cardinal Gerlier has been made Archbishop of Lyon, Primate of France, and Cardinal by personal initiative of Pius XII. Other French bishops would not have agreed as Gerlier is considered rather superficial and inclined to complicated juridical distinctions. (He was a lawyer before his vocation to the priesthood). The reception was thus very cordial. At a certain moment the Pope asked: have the Germans kept the armistice conditions? Cardinal Gerlier answered rather lightly: naturally not, they are the conquerors. The Pope then rose and said severely: I cannot understand that a Prince of the Church accepts this. You should oppose this way of action. You should remember the sentence they engraved on a monument in Germany to their dead of World War I: "Invictis victi vineturi" ("To the conquered (the dead), the conquered who are going to conquer (dedicate this monument).")

My source said that Cardinal Villeneuve of Quebec with whom he spoke about an hour after the Canadian Cardinal's audience with the Pope, told him that the Pope had told him the same story about the visit of Cardinal Gerlier.

The Pope and an Eminent Catholic

My source gave another example proving that the Pope did not consider the Petain regime as worthy of much attention. At the end of 1940, my source had written a letter to his sister living in Vichy France. Although the letter passed through the Vatican bag, it was posted at Vichy by the Nuncio (there was no open censorship). The secret Vichy censorship read the letter and sent it through to Petain. One of the sentences of the letter

SECRET

- 2 -

NO. I (#28)(continued)

was extremely sharp, remarking that Petain, Laval, Darlan did not care much about the rest of France, having their interests in Vichy, France. Petain made an official protest to the Pope, demanding that my source be publicly reprimanded. Cardinal Maglione showed him the letter and made it clear that the Vatican would not act. At the next audience my source said to the Pope, jokingly: "You can now give the reprimand". The Pope made it clear he would not consider Petain's demand.

At the beginning, my source found it difficult to come into contact with French resistance. Copies of the "Cahiers du Temoinage Chretien" finally began to reach him through one of the founders who had to escape to Switzerland. Later he managed to get fuller documentation (resistance papers) through the Nuncio at Beyrouth. He made photostatic copies at the Vatican library and passed them on to the Pope and other persons. He has the impression they were well received. He also managed to convey messages to the French resistance, encouraging them. "This is known", said my source, "to DeGaulle. I know he is with us completely". My source has told the Pope he wants to inform himself, personally, of the situation in France, and immediately obtained his permission to visit France. My source is convinced some bishops will have to resign. He remarks that even after the landings, some bishops made pro-Vichy declarations.

Comments of the Author

The gravest error in trying to correct some situations in the French hierarchy would be to exact rapid measures. The Pope cannot accept precedents which would bring changes of bishops with each change of government tendency. But, by unobtrusive means, the necessary changes can be brought about after a certain time. A case in point would be the replacement of two Bishops, Monseigneurs De Juysa and Skrebensky, who had been too servile to the Austrian Emperor, after World War I, in Czechoslovakia.

SECRETAnnex to Special black Report #1

In connection with the references to Cardinal Gerlier, I believe you will be interested in a report which came in from our friend in the middle of September, written in Algiers. We sent it to Belin for dissemination under date of September 19, 1944. As it is not very long, I quote it herewith for your information:

"From a Reliable and Intelligent Observer:"

It is learned that Francois de Menthon, Georges Bidault (leader of the French "Conseil de Resistance" and former editorial writer of "L'Aube") and Catholic as well as non-Catholic leaders of the Provisional Government have decided to claim replacement of collaborationist bishops. There is a strong tendency to include the three Cardinals - Suhard, Gerlier, Lienart. They admitted that they may not urge the replacement of Cardinal Lienart, but are adamant on Cardinal Gerlier, as well as Cardinal Suhard. As for the latter, his errors have been so grave that this claim seems very reasonable. As to Gerlier, it is asserted that he was always protected by two Gestapo men. It is stated that, although he attacked the anti-Semitic stand of the Petain regime, he later retracted and made many concessions.

Cardinal Gerlier is declared to have maintained his lawyer-mentality and it is true that he started his studies for the priesthood only after he was a grown man. It is reported that Father Delos, ecclesiastical advisor of the French Legation at the Vatican, has been well accepted by the Pope and, having the confidence of both parties, may be expected to exert a moderating influence."